THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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From the (London) Christian Observer.

The Home of Heaven.

From a Poem entitled "Home," by the author of Emmanuel.

THE eye of man hath never seen,
Nor his ear heard, nor heart conceived,
The blessedness in heaven reserved
For all that have believed,
And felt their utter sinfulness,
And laid their idols down;
Accounting losses gain for CHRIST,
His kingdom, and his crown.
Oh! could we ever murmur here,
Or groan beneath our load;
Or deem the path too rough, which leads
To his divine abode?

Did we but love Him—who for us
The way of suff'ring trod;
Endured death's sharpest pang, as man,
And yet was very GOD!
Did we but love him, as we love
Some erring mortal here;
Who seems as light unto our eye,
And as our being dear;
Who, in our vain idolatry,
We fondly deem our own;
Till he is summon'd to the grave,
And we are left alone!

Oh, then, the awful question comes,
Where is thine idol now?
Where is the being before whom
Thou didst in spirit bow;
Whom thou hadst chosen, and set up,
Thy soul's adored to be;
The shadow of whose image pass'd
Between thy GOD and thee?

Oh, that such voices, from the tombs
Of those we loved might rise,
And wean us from our thraldom here,
And win us to the skies.
The soul—the immortal soul—hath fled,
In other realms to dwell;
It may not now to earth return,
Of weal or wo to tell.
The oak hath fallen, where it stood,
Unalter'd to remain;
No breath of spring shall e'er renew
Its leafy pride again.

Oh, happy, were its branches found
Engrafted on that Tree,
Whose healing boughs are widely spread,
The nation's shield to be;
The woodman's axe may strike it down,
But it shall rise above,
Amid the plants of paradise,
Around the throne of love.

THE CHURCHMAN.

From the British Critic.

Sanctissimi Domini Nostri Gregorii Papæ XVI., Epistola ad Archiepiscopos et Episcopos Hiberniæ; A Letter of our most Holy Father, by Divine Providence, Pope Gregory XVI., to the Archbishops and Bishops of Ireland: translated from the original Latin, and now first published.

THIS is the too-celebrated letter which Mr. M'Ghee quoted as the translation of a genuine Bull of the Pope. Now we have no wish to triumph over men who do not agree with us; but we recur to the matter, as it furnishes an instructive warning, and as it is decisive to our minds, both of a class of persons and a system of action. The Protestant Association—how happy a beginning of its labors!—sends for Mr. M'Ghee, imports him express from Ireland to Exeter Hall, as their chief speaker, their accredited organ, who is to be "the observed of all observers," the representative of the United Church! "*He stood there at their request.*" The Association, therefore, and its abettors, are of necessity committed by and with the orator himself. Well—a short time before the meeting, this pamphlet was put forth. We do not accuse its author of any moral turpitude. To constitute a moral fraud, there must be an intention to deceive; but there neither was, nor could be, any such intention in the present case; and, indeed, a man could be only fit for a lunatic asylum who should utter a wilful forgery, of which the detection and exposure must have been, in the nature of things, both inevitable and immediate. Still, although this kind of literary artifice is by no means unfrequent, we cannot but think the publication one of an unsafe, not to say unfair, character; because it pretended, upon the face of it, to be what it was not. Still less would we impute to Mr. Todd the treachery of laying a snare for his own party. The fictitious Bull was not even meant for a bait, although there were gudgeons voracious enough to swallow it. However, published it was, to Mr. M'Ghee's sore misfortune. What happens next? "*A friend*—oh, ruinous friendship!—hurries with it, in red-hot impatience, to Mr. M'Ghee at twelve o'clock at night. That friend, then, must have been convinced of its authenticity, although how any man, who had looked at a page of it, could have arrived at such a conclusion, does appear to us beyond all measure astonishing. Mr. M'Ghee does not examine it himself; for his caution is asleep, as it would have been well if he had been. He takes it upon trust, with "no questions asked;" either placing implicit confidence upon his friend—judicious Mr. M'Ghee—judicious confidence,—judicious friend!—or duped by his own fond credulity of any evil as attributed to the Papists. And this unexamined document he actually exhibits, on the next morning, in the very front of his battle; and declares his full belief in its genuineness, and argues upon its contents; and the fair devotees of Exeter Hall turn up their pious eyes; and the sensation is prodigious.

But then comes the *denouement*, and with it the reaction. The absurd exaggeration, when detected, makes men overlook, or distrust, the real perils and mischiefs arising from Popery; while the enemies, victorious upon one point, represent that point as the whole case, and sing their pæan over the discomfited champion of Protestantism, and reason from Mr. M'Ghee to the entire order of the clergy.

Thus, the orator harangues, the chairman sanctions, the meeting applauds, and the opponent triumphs. What precipitancy was there at best, what rashness, what want of common foresight and sagacity; and, alas! in one of the most important causes that ever was committed to the advocacy of human beings! And this, we say, is the fault of the *system*. It is a *system* which allows no opportunity of calm thought, but depends upon sudden and violent impressions. It is a *system*, of which the essence is all haste, and fervor, and tumult, and excitement, in matters which require, above all others, the deepest, the most careful, the most discriminating, the most self-searching and self-distrusting deliberation.

Mr. Todd himself laments "The thoughtless manner in which gentlemen of the best intentions too often permit themselves to be placed in situations of deep responsibility, for which they are quite unfit:" Mr. Todd complains "that they make mistakes, and are then desirous to throw the blame on others:" Mr. Todd writes, "Could I suppose that any one would think me serious? I never anticipated that any educated man could read the pamphlet and mistake my design; nor can I yet believe that any one of ordinary literary attainments was in danger of being deceived. Mr. M'Ghee, it appears, was in a great measure convinced of the genuineness of the document, and had resolved on the rash course which he adopted before he had so much as read the pamphlet."

Afterward, perhaps, Mr. M'Ghee may have had his suspicions. But it was the fatality of his position, and of his office, as well as of his mental and moral constitution, that his credulity outran them. His convictions were instantaneous; but his misgivings were all too late. His convictions had travelled post; but his misgivings lumbered up by the waggon.

Yet, we repeat, we have no desire to press hard upon Mr. M'Ghee. His authority is, we should suppose, irretrievably overthrown. His moral honesty can only be defended by giving up for him every claim to a sound, vigorous, and useful understanding. Therefore we shall not dwell longer upon the history of his disaster, signal as it is, and monitory as it ought to be. We shall not trace, in any further detail, the emissary of the Reformation Society, and the summoned protagonist of the Protestant Association; first quoting, as an authentic document, and not only quoting, but putting forward, as the main strength of his evidence against the Papists, one of the most transparent—not forgeries—for it was no more a forgery than "*The Pastoral Epistle*,"—but fictions, that ever was penned; next, when assured of its fabrication, nevertheless praising it as "*The ingenious device of his learned friend*," and recommending it to universal perusal: and then, when taught that the general voice was quite against him, and that he had again committed himself by a letter still more ill-advised than his speech, striving to come out of the affair by a recantation too late to be generous. No: Mr. M'Ghee has been the victim, in this case, of the ardor of his temperament, or of a zeal for Protestantism which has carried him into a quagmire of indiscretion, and we pity him. But the consequences, we say, extend far beyond the individual. Against the system we do remonstrate, and we will remonstrate, for whatever purposes it is encouraged, and by whatever parties it is patronized. If societies like the Protestant Association are allowed, or *supposed* to represent the sentiments and the practices of the Establishment at large; if men like, Mr. M'Ghee are to step forward, to this place or that place, upon this platform or that platform, as the authorized delegates of the *Churchmanship* of the empire, and to speak and agitate in its behalf; if, in short, a strong line of distinction is not drawn, and a plain unequivocal protest is not uttered, the Church itself, the whole Church of England and Ireland, will be involved, sooner or later, in inextricable embarrassments, and *may* be covered with ineffaceable shame.

As a literary curiosity, our readers may be glad to see a specimen of this memorable "*Sanctissimi Gregorii Papæ Epistola*,"—this wondrous charge to the Popish Archbishops and Bishops of Ireland, which Mr. M'Ghee must at least have quoted without perceiving the hoax; and where "the Latin has been suppressed, from a wish to diminish the size and price of the pamphlet," although notes were added much longer than the text. The pretended *Epistola* is treating of the Irish schools instituted by the Board of Education. It proceeds thus:—

"Remember, venerable brethren, that these schools are chiefly of use as they preserve the lambs of CHRIST's flock from the contagion of heretical schools: and that the instruction of the children of the poor is of itself a matter of no moment—nay, is dangerous, in the neighborhood of heretics, and in a country where wicked and erroneous books, with mischievous impunity, are every where dispersed, to the confusion of all things human and divine (*ad divina humanaque omnia perturbanda;*) it is your part therefore (*vestrum est*) to meet this evil as far as possible, remembering the admonitions of the Apostle (*Apostoli monitum*,) that men ought not to be wise beyond what is needful, but to be wise to sobriety (*non plus sapere quam oporteat sapere, sed sapere ad sobrietatem;*) we recommend, therefore, (*hortamur igitur*,) that wheresoever it can be done without exciting the clamors of the heretics, the children in your schools be taught little, or rather nothing at all; but that you be satisfied with keeping them as in a preserve, from those emissaries of Satan who go about seeking whom they may devour—(*circumeuntes, quærentes quem devorent.*)

"*Probe intelligimus*, &c. We are fully aware, venerable brethren, that a great part of the English nation, although they continue, as much as ever, alienated from the Catholic Church, are, nevertheless, become indifferent to their own heresy, and have forgotten, in a measure, the erroneous opinions (*devias opiniones*) for which the original propagators of the schism were so zealous; and that it is to the pernicious indifferentism (*indifferentismo*) which prevails, rather than to any disposition of returning to the bosom of the Church, that you owe the favorable laws which have of late years enabled you to advance so effectually the interests of the Catholic faith. We desire you, therefore, to cultivate, as much as possible, the good opinion of all such heretics as are thus indifferent to their own heresy, and to endeavor that the heretical members of the new board (*in nova congregatione*) be of this sort, and no other. We know that you are well aware of the use that may be made of the vanity of these heretics, for what St. Hippolytus saith of Noetus, is true of all heretics, especially of such as, in this our age, affect to be patrons of unbounded liberty of opinions (*qui impudentissimæ opinionum libertatis se patronos esse gloriantur*,) namely, that they are 'inflated, lifted up with vanity, and elevated by the imagination of an alien spirit'—*inflati in elationem provecti sunt, alieni spiritus existimatione elati.* Let them be every where praised, and celebrated by the orators who defend your cause, and who are under your influence, as examples of liberality and candor, to the disparagement of their less yielding brethren, who must be every where decried, as advocates of corruption, and the enemies of all good; thus you will be enabled to secure the co-operation of these vain and conceited men in effecting the more complete destruction of the impious laws which have hitherto oppressed the Church in England and Ireland, and especially in overturning that foul (*tetrum*) schism which, under the semblance of unity and order, has usurped your lawful rights, and still continues to swallow up the patrimony of the Church.

"*Singulari gaudio*, &c. We have heard, with great joy, that, through your influence, several of this impious sort of heretics have already been raised to high station, not only in the state, (*in regno.*) but also in the ecclesiastical dignities of their schism. We exhort you to continue to exert that power which you have acquired, with the counsellors of the King of England, in the same way, and to endeavor, especially, that ecclesiastical offices in the Anglican schism be given to men who are zealous advocates for unbounded license of opinions and words, (*evagantis opinionum sermonumque licentiæ*,) as well as for that censurable, unlimited liberty of conscience, (*damnandæ omnimodæ conscientiæ libertatis.*) which, as St. Augustine witnesses, is *the liberty of error*, and *the death of the soul.* In no other way will you more speedily and effectually compass the destruction of the Anglican sect.

"We are not ignorant, venerable brethren—nay, we well know, that there are others in the Anglican schism whom you cannot so easily make use of to your purposes, and who have always been the great obstacle to the restoration of the faith in England. These men, notwithstanding their impious denial of the authority conferred on us by GOD, (*nobis divinitus collatam*,) and their open rejection of the decrees of the holy, œcumenical Council of Trent, do, nevertheless, maintain among themselves some delusive show of Catholic unity, pretending, with that false subtlety which belongs to heretics, to reverence the antiquity from which they have departed, and have the audacity to appeal to the fathers and councils of the Church in defence of their impious errors. We charge you to be particularly on your guard against this most formidable sort of heretics, whom the other sort have called the high Church, (*Ecclesiam altam, seu excelsam;*) suffer not the clergy or Catholic laity to come into open collision with any of them, but rather let them be taken with guile, as foxes which spoil the vines, (*tanquam vulpes quæ demoliuntur vineas.*) The experience of the English mission has taught you that the most effectual method of dealing with this dangerous and learned sort of heretics, is to excite against them the enmity of their more ignorant brethren, to whom all mention of the holy fathers, and of Christian antiquity, is odious, and a subject of scorn. Divisions and dissensions are easily excited amongst such as have departed from the centre of Catholic unity; and our strength is in their disunion. Let it be your business to excite these wild beasts to devour each other,—let the heretics who still labor to maintain some outward form of Catholic unity and order be every where spoken of as if they were secretly inclined to Catholic doctrine, and willing to reconcile themselves to the holy See. In this way you will awaken against them the suspicions of their nation; and you will increase the enmity with which they are regarded by their associates in heresy, thus tying these foxes by the tails, that their faces may tend in opposite directions, (*ut facies corum in adversa tendant.*)

"These are the general directions, venerable brethren, which we have thought good to give you in reply to your prudent inquiries, according to the wisdom given us by Him, who have set us as watchmen in Israel, (*qui speculatores nos posuit in Israel.*) In all other things, we leave you, having full confidence in your discretion and zeal for the Catholic faith, to act for yourselves, according to the spirit of this letter, (*juxta tenorem harum litterarum;*) scruple not to use artifice with those heretical deceivers, whom you cannot benefit, and who, as you know, are declared by St. Augustine, in the decretals of our predecessor, Gregory, to have their part with the devil and his angels, in the conflagration of eternal fire; for to no man, who holds not the unity of the Catholic Church, can either baptism or alms, however munificent, or death itself submitted to, for CHRIST, avail any thing unto salvation.

"We ourselves, also, when the government of the Church was committed to our weak shoulders, (*humeris invalidis nostris*,) had to contend with the lawless fury (*effrænato furore*) of factious men, who sought to raise the standard of rebellion (*signa attollere perduellionis*) and to involve us in the meshes of a foul conspiracy, (*teterrimæ conjurationis retibus illaqueare;*) we have ourselves seen the triumph of open wickedness, (*alacrem exultantem improbitatem*,) the perversion of sound doctrine, and the audacious diffusion of all sorts of error, with which you, venerable brethren, are in so peculiar a manner called upon to contend. We therefore pray the most blessed Virgin Mary, by whose patronage and protection (*quâ Patrono et Sospitâ*) we ourselves have been delivered from the calamities which threatened us, to be present with you also, and by her heavenly inspiration (*cœlesti suo afflatu*) to guide you into those measures (*consilia*) which may best promote the interests of the universal Church, and of the Christian flocks committed to your care.

"*Levemus idcirco simul oculos et manus*, &c. Let us, therefore, lift up our hands and eyes to Him who leadeth unto wisdom, and directeth the wise, (*qui sapientiæ dux est, et emendator sapientium*,) that you may obtain from him, by your prayers and ours, (*ut supplicibus votis nobiscum exoretis*,) this great and most desirable good, and as an augury of this heavenly gift, (*cœlestis doni auspicem*,) we affectionately impart unto you, (*peramanter impertimur*,) venerable brethren, and to your flocks, our apostolical benediction.

"Datum Romæ apud S. Petrum vi Idib. Septembris, die solemni Nativitatis B. Virginis Mariæ, anno Dominicæ incarnationis, MDCCCXXXII. Pontificatus nostri anno II.

"GREGORIUS, PP. XVI."

From the Journal of Connecticut Convention.

BISHOP BROWNELL'S ADDRESS BEFORE THE CONVENTION OF CONNECTICUT.

MY BRETHREN OF THE CLERGY AND OF THE LAITY,—Under the good providence of GOD, we are again permitted to meet together in Convention. It now becomes my duty to lay before you an account of the episcopal acts I have performed during the past year, together with a general view of the state of the Diocese.

Since the commencement of the year, I have visited the greater portion of the parishes, and appointments are already made for the visitation of the remainder of them during the present autumn. In many of the parishes where I have officiated, no candidates were presented for confirmation; yet I am not without hope that this general supervision may have been attended with some salutary effects. In several cases of vacant parishes, I have been able to effect arrangements by which they have become supplied with pastoral services.

Of 66 parishes visited since the last Convention, confirmations have been held in 41; and 331 persons have received the imposition of hands in that holy rite, viz., in Wallingford, 4; Bethany, 7; Derby, 4; Humphreysville, 17; Quaker's Farms, 14; Bethel, (Danbury,) 2; Reading, 3; Trumbull, 5; Huntington, 1; Milford, 15; Cheshire, 6; East Haddam, 12; Saybrook, 2; Essexborough, 4; N. Killingworth, 5; N. Guilford, 9; East Haven, 11; New Haven, 65; New London, 7; Norwich, 10; Poquetannock, 2; Litchfield, 9; New Milford, 1; New Preston, 2; Milton, 1; Bridgewater, 3; Westport, 4; Norwalk, 6; Wilton, 2; Ridgefield, 9; New Canaan, 5; Greenwich, 1; Stamford, 13; Southport, 6; Hartford, 36; Chatham, 4; Warehouse Point, 2; Brooklyn, 7; Weston, 5; Trumbull, 6; Brookfield, 4.

On the 4th of May last, in Christ Church, Norwich, I admitted Albert Spooner to the holy order of Deacons; and on the 10th of July last, in Christ Church, Hartford, I admitted David H. Short, George Benton, Amos B. Beach, (graduates of the General Theological Seminary,) together with Edward J. Darken, M. D., to the same holy order. William C. Cooley, a candidate of this Diocese, was transferred to that of New York, and ordained by the Rt. Rev. Dr. Onderdonk.

I have also ordained seven persons to the sacred office of the Priesthood, viz., the Rev. Lorenzo T. Bennett, and the Rev. Edward Ingersoll, in Trinity Church, New Haven, on the 20th day of November last; the Rev. Riverius Camp, in Christ Church, Sharon, on the 18th of May; the Rev. Nathaniel E. Cornwall, and the Rev. Jacob L. Clark, in the Chapel at Southport, on the 5th of July; the Rev. Silas Totten, Professor of Mathematics and Natural Philosophy in Washington College, and the Rev. George Benton, Missionary to Greece, in Trinity Church, Chatham, on the 7th day of August.

Four new churches have been consecrated since the last Convention, viz., Trinity Church, Bristol, on the 16th of October; St. Peter's Church, Oxford, on the 22d of October; St. Thomas' Chapel, Bethel, (Danbury,) on the 26th of October: and Christ Church, Westport, on the 2d of November. These are all neat and commodious edifices, and are favorable specimens of the improved taste, and regard to convenience, as well as propriety, which has taken place in our church architecture. A spacious and elegant stone church is now being built at Bridgeport, and another of smaller dimensions at Guilford. Three churches of wood are also in progress; all of which will probably be completed before the next Convention.

The changes in the location of the clergy have been more numerous than in any preceding year. The Rev. Dr. Burhans has resigned the rectorship of St. Peter's Church, Plymouth, and has been invited to the charge of the parish of Oxford. The Rev. Mr. Corson has removed from Windham to Guilford, the Rev. Mr. Covell from Brookfield to Bristol, the Rev. Mr. Curtis from Wallingford to Windham, the Rev. Mr. Eastman from Bristol to Saybrook, the Rev. Mr. Guion from Saybrook to Meriden, the Rev. Mr. Hull from Danbury to Wallingford, the Rev. Mr. Ingersoll from Meriden to Westport, the Rev. Mr. Rouse from Hamden to Bethany, and the Rev. Mr. Warner from Warehouse Point to Simsbury. The Rev. Mr. Jewett has accepted the charge of the new parish of St. James' Church, Westville, New Haven. The Rev. Mr. Pyne has resigned the rectorship of Christ Church, Middletown. The Rev. Charles J. Todd has accepted a missionary appointment to the State of Indiana.

The following clergymen have received dimissory letters, viz., the Rev. Charles W. Bradley, the Rev. William Barlow, and the Rev. Thomas S. Judd, to the Diocese of New York; the Rev. Thomas H. Vail, and the Rev. Alexander H. Vinton, to the Eastern Diocese; the Rev. William Hawks to the Diocese of North Carolina; and the Rev. Isaac W. Hallam to the Diocese of Illinois.

On the other hand, the following clergymen have been received into the Diocese since the last Convention, viz., the Rev. Silas Blaisdale, from the Eastern Diocese, who is now preceptor of an academy at Norwich, and minister of the parish of Poquetannock; the Rev. Samuel M. Emery, from the same Diocese, who officiates as assistant minister of the parish of Trinity Church, Chatham; the Rev. John W. Woodward, from the Diocese of New York, who has accepted the rectorship of the parishes of North Haven and Northford; the Rev. James Sunderland, from the same Diocese, who has accepted the charge of the parish of Quaker's Farms; the *Rev. Richard C. Shimeall, from the same Diocese, officiating at Brookfield; the Rev. *Mr. Babbitt, from the same Diocese, officiating in the parishes of Woodbury and Roxbury; the Rev. *Mr. Luck from the same Diocese, officiating at Huntington; and the Rev. William Cooper Mead, D. D., from the Diocese of Pennsylvania, who has accepted the rectorship of the parish of Norwalk.

Of the Deacons ordained since the last Convention, the Rev. Albert Spooner has charge of the parish of Salem; the Rev. D. H. Short has accepted the rectorship of the parish of Danbury; the Rev. Edward J. Darken has charge of the parish of Reading; the Rev. A. B. Beach officiates in the parishes of Milton and Bradleyville; and the Rev. George Benton has sailed as a missionary to Greece.

The following parishes are now vacant, viz,—St. Peter's Church, Plymouth; St. John's Church, Warehouse Point; Christ Church, Middletown; St. John's Church, Essexborough; Christ Church, Pomfret; Union Church, Hitchcocksville; and St. Andrew's Church, Kent. Each of the four first-named parishes is able to support a rector, and desirous of a supply.

The following persons are now candidates for holy orders in this Diocese, viz., David Ogden, George A. Sterling, James Madison Thompson, (a colored man in Liberia,) Solomon G. Hitchcock, Ferdinand Rogers, William B. Ashley, Alfred Lee, Henry Fitch, Edward M. Van Deusen, Andrew H. Cornish, Warren Hoyt, Abel Nicholls, Thomas G. Salter, William Payne, N. S. Richardson, William G. Hyer, Stephen Reed, Isaac H. Tuttle, J. Henry Elliott, Charles Prindle, Paschal P. P. Kidder, Thomas Clapp Pitkin, Martin Moody, Zebadiah Hyde Mansfield.

The foregoing statement, in conjunction with the parochial reports, and the report of the directors of the "Society for the Promotion of Christian Knowledge," which will shortly be laid before you, will enable you to form some tolerable estimate of the present condition of the Diocese. For the five years preceding 1832, the number of persons confirmed annually was about 300. In 1832, the number was suddenly increased to 1210. In 1833 and 1834, the average yearly number was 463. In 1835, only 231 were confirmed. And it will be perceived that the number confirmed during the past year is 331. I am persuaded that the general prosperity of the Diocese has been advancing much more steadily than these numbers would seem to indicate. The number of clergy in the Diocese, the means provided for their support, and the sums raised for missionary and other charitable purposes, have been very steadily progressive. I am afraid, however, that the number of baptisms, and of new communicants, for the two last years, have not kept pace with the general increase of the congregations. This relative decline, as well as the decrease of the number of persons confirmed, for the same period, may probably be ascribed, in some degree, to the reaction in the religious sensibilities of the community, after the excitement of the three preceding years. It is not unreasonable to suppose that, in some instances, clergymen may have become discouraged by the apathy which has prevailed around them, and may have relaxed their zeal in the prosecution of those measures for the spiritual improvement of their parishes, which have seemed so unavailing. I know not that this is the case, in any particular instance. But, however the fact may be, there can be no doubt but the tone of religious sentiment may be considerably raised among us, without any danger of extravagance. And I would affectionately recommend to my brethren of the clergy a zealous and persevering use of all those means of religious edification, which have heretofore been so signally blessed to the spiritual improvement of the Church. The catechetical and other Sunday school nurture of children; the instruction of the more advanced youth, through the medium of Bible classes, or the discipline preparatory to confirmation; the faithful performance of pastoral visits, with such private exhortations as may be needed; occasional lectures in detached neighborhoods of a parish, if circumstances require them; the setting of a wholesome example for the people to follow; the faithful preaching of the distinguishing truths of the Gospel, and the inculcation of obedience to the *positive institutions* of the Saviour; these are means of spiritual edification which may be rightfully employed by every clergyman, and in the faithful use of which he may reasonably look, sooner or later, for the divine blessing on his labors.

Before closing this address, brethren, I have to perform the painful duty of recording the death of the Rev. William L. Keese, late assistant minister of Trinity Church, New Haven, and of the Rev. Charles Smith, late rector of Christ Church, Oxford: the one in the prime, and the other in the meridian of life, and both of them in the midst of their usefulness. At a time when the "harvest" is so plenteous, and when the "laborers" are so few, such dispensations seem peculiarly calamitous to the Church. But we know they are ordered in infinite wisdom, and it is our part to make a right improvement of them. We are to bow in submission to the divine will; we are to be more abundant in our own labors; we are constantly to be prepared to render an account of our ministry; and we are to pray to the "LORD of the harvest, that he would send forth more laborers into his harvest."

During the past year, the hand of GOD has been peculiarly heavy on our Church, in the removal of those who have ministered at her altars. Your own feelings will anticipate me, by recurring at once to the departure of the venerable Bishop White, of Pennsylvania. In his case, indeed, the call could not seem premature. After a life of distinguished usefulness, in an old age crowned with honor and affection, he has been gathered to the mighty company of those who have "departed hence in the LORD," like "a shock of corn fully ripe." During the long period in which he has presided over the counsels of our Church, his purity of heart and singleness of purpose, his wisdom, his moderation, his prudence, and his benignity, have exerted a most salutary influence on her peace, union, and prosperity. The impress of his character has deeply pervaded her legislation; and he has left to her the rich legacy of his pure example. Long may she cherish his memory; long may her ministers imitate his virtues; long may the divine Head of the Church continue to bless her onward progress with the same peace, union, and prosperity!

THOMAS CHURCH BROWNELL.

Hartford, Oct. 11, 1836.

From the (London) Christian Observer.

NECESSITY OF FIXED STANDARDS OF APPEAL IN SOCIETIES.

WITHOUT interfering in the discussions opened in your pages respecting the system of the Religious Tract Society, permit me to propose the general question, whether, in all cases, it is not better, where practicable, to have fixed rules rather than to rely upon discretional wisdom? In politics it is a sound maxim, "measures rather than men;" approve of a good suggestion, whether propounded by Sir R. Peel or Lord John Russell; disapprove of a bad one, whether advocated by Lord Melbourne or the Duke of Wellington; and do not say, with Mr. Hume, that, in the spirit of party, you will vote that white is black, to keep in one man or to put out another. The Church of England has, subordinate to GOD's holy word, the only infallible test, fixed articles of faith; and if any of her bishops or clergy swerve from them, there is a recognised standard of appeal. The institutions connected with her are regulated by the same law; but I have observed in many institutions, especially those of a mixed character, a tendency to shake off such trammels, and to substitute the arbitrary discretion of individuals for fixed and defined principles. I thought this was too much the case in the lately-formed City Mission Society. I could find nothing tangible; but I was referred to the names of much-esteemed and respectable individuals, with the remark, "You may rest assured that such men would not permit any thing but what is consistent with scriptural truth, and calculated for edification; or allow the institution to be perverted from its legitimate objects."

On a more recent occasion, I was requested to lend my aid to a new association, for distributing religious tracts throughout the metropolis. Having, at the time of the secession from the Bible Society, been applied to by some friends of Mr. Irving who took a zealous part in that measure, to assist in forming a local tract lending society, I perceived the necessity of having some defined course of proceeding in such matters; which necessity was soon proved, in that instance, by my "Trinitarian" friends beginning to circulate publications in favor of the Irving heresies; and as they had powerful sway in the committee, it might have been a formidable instrument for propagating their views, had not removals and misunderstandings broken up the association. Thus warned by old experience, I inquired what tracts the new metropolitan distribution society purposes to circulate. Are they the publications of any known institution? or a selection from those of various institutions? or an original series? or a series partly new and partly old? In reply to these inquiries, a friend placed in my hands the society's regulation, that, "to secure a selection of appropriate publications, no tract shall be issued until approved of by not less than four evangelical ministers." I asked my friend what he meant by an evangelical minister. Here he specified a variety of doctrines which an evangelical minister holds, and of others which he rejects. His specification excluded some points held with warm affection by many persons whose piety I cannot doubt; while it included others which are not held, exactly as he stated, by many whose names I doubt not are written in heaven. However, I would not argue these points with him, but I requested to know why we might not have the guarantee of fixed rules, rather than the uncertain and ever-varying standard of personal opinion? Why the four evangelical ministers do not explicitly tell us what they mean to teach, or not to teach? Is the society to go to the Christian Ladies' Pocket-book to ascertain who are "reputed gospel preachers?" or is there to be an exposition of faith by the parties to their colleagues? or is the matter to be settled by public notoriety? I only say, whatever be the test or standard, let it be openly produced. I have seen many publications which appeared to me very doubtful, imperfect, or exceptionable, recommended by some who were denominated "evangelical ministers." If a society professing to enlighten men respecting their civil privileges and duties, should issue a prospectus stating, that in order "to secure a selection of appropriate publications, no tract shall be issued until approved of by not less than four persons of sound political principles;" would not every reasonable person ask what is meant by sound political principles? Surely specification is as necessary in the one case as the other; and the more so, as men's souls are of more value than their bodies.

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* Not yet transferred to this Diocese.

But it is answered, every one knows what is meant by evangelical principles. But if every one knows it, why not write down what every one knows, in order that every one may appeal to the definition? I doubt not that a large portion, I would hope all, of the proposed tracts will be for public edification; but I see no sufficient guarantee that they will be so, in the society's vague pledge that they will have the imprimatur of four unknown vaguely-called "evangelical ministers." Indeed, the very phrase has of late lost the distinct conventional meaning attached to it a few years ago; so much so, that I have heard it debated of various individuals, well known as preachers or authors, whether or not they are evangelical, and the litigants could not arrive at a conclusion. Is it, then, too much to ask that the proposed Tract Distribution Society should give to the public a less vague pledge than that which they have just issued? Their object is very important, and, if judiciously and scripturally pursued, may be attended with much good; but these are not days in which large institutions can or ought to be conducted upon indefinite principles.

COMMUNICATIONS.

For the Churchman.

CANONS.

FOR ONE, Mr. Editor, I was truly gratified at the spirit which was manifested, and the stand which was taken by some of the clergy at the late Diocesan Convention, in reference to the proposition (first brought forward in 1834) which, in their view, had for its object the deprivation of certain rights possessed by them as rectors. It would be highly improper, however, for me at this time to discuss the merits of the questions involved, which, no doubt, will be freely canvassed at a suitable season, by the representatives of the Church in Convention assembled. My purpose in the present communication, is to direct the attention of your readers to a point, which, as it is intimately connected with the one just referred to, is of no inconsiderable importance, and particularly to the clergy. By the provisions of the 16th canon of 1834, a presentment of a clergyman for trial "may be made by the major part in number of the members of the vestry of any church of which the accused is a minister;" and by the "Act to Provide for the Incorporation of Religious Societies," (Revised Statutes, vol. iii. 293,) it is declared that "if there be a rector, then, *together with* the rector of such church or congregation, [the churchwardens and vestrymen] shall form a *vestry*, and be the *trustees* of such church or congregation;" and that "no such board [of trustees] shall be competent to transact *any* business unless the rector, if there be one, and at least one of the churchwardens and a majority of the vestrymen be present." Now, Sir, at the late Convention, it was distinctly announced by one or more of the highly respectable gentlemen of the bar, that no court of justice would give its sanction to any vestry proceedings which took place during the absence of the rector; an opinion certainly in agreement with the letter of the act of incorporation just referred to. But let us suppose, that in the view of the rector it is not expedient for him to attend a vestry meeting, at which, in all probability, he is to be presented; let us suppose, that as in the case of one of our prelates, who, from considerations of *delicacy*, (as I doubt not,) absented himself from his convention, the rector regards it as most prudent to stay away from such a meeting; what then becomes of the validity of its proceedings? The rector, the only legal presiding officer, is not present; without him the board can transact *no* business; is it not evident, then, that the presentment, if one be drawn up at the meeting, is altogether void? and is it not equally plain, that the signers of the instrument are liable to a prosecution before one of our courts of justice?

It may possibly be said, that if the "major part in number of the *members* of a vestry" were to sign an instrument of this character, without holding a regular meeting *as* a vestry, it would then be valid; but to this I answer, that if the Convention of 1834 supposed (in their revision of the canon of 1802*) that this interpretation would be a sound one, they calculated, as it seems to me, "without their host." The rector, churchwardens, and vestrymen, shall form *a* vestry and be *the* trustees, and no board of such trustees, that is, no collection of persons calling themselves vestrymen, shall be competent to transact any business unless the rector, one of the wardens, and a majority of the other vestrymen be present. Let us suppose another case. Let us suppose that some disagreement were to take place in a church where the rector, two wardens, and nine vestrymen, constituted *the* vestry or trustees, and that six of the vestrymen were disposed to present the rector for some alleged improprieties of conduct; let us suppose that at a meeting of the vestry regularly and legally summoned, the rector, the two wardens, and the three *other* vestrymen only thought proper to attend, and that these, representing the sentiments of the congregation in general, were opposed to any presentment; it must be obvious, if the interpretation just alluded to be a sound one, that the first six would have a decided advantage over the remaining six. The former, with great plausibility, might contend that they as vestrymen intended to present their rector, not as a member of the vestry, but *as* a rector; that they, although acting out of doors and without a presiding officer, were still members of the vestry with power, and that as six constituted the "major part in number of eleven," they were determined to assert their rights; while, on the other hand, the rector, the two wardens, and the three adhering vestrymen, could not transact *any* business in opposition, simply because (although legally summoned) they could not form a quorum, "the major part in number" of twelve being requisite to do so.

I submit the question, Mr. Editor, to those who are better versed in law matters than I am, whether so much of the 16th canon of 1834 as relates to presentments by VESTRIES, is not in fact a "dead letter."

INQUIRER.

For the Churchman.

THE SOUL.

MAN, above all the works of the divine Creator, has been peculiarly blessed. His formation is after the likeness of GOD, he is favored richly with the powers of intellect, he enjoys the means of communicating his thoughts and desires to his fellow-beings, he is constantly assisted by the unseen One on high, he is blessed with the revealed will of his Maker, and above all, he is the possessor of a treasure which is of immortal existence—the soul.

The tenement of this valuable portion is liable to sickness and disease, is exposed to accident and violence, and at last, will be totally annihilated; but nought can destroy the soul, it lives, and will live for ever—*in happiness or in sorrow.*

Acknowledging then, that man has thus, above all other creatures, been most favored,—and who will deny it? Should he not continually be preparing that soul for its future existence? In preparing that soul to meet its Judge? But look around, and what will we discover? We find many, (alas, so many!) reaping treasures for those who they know not will gather them, the desire of wealth blinding their eyes, and the accumulation of gain absorbing their time, whilst the things relating to eternity are never permitted to cross the threshold of their minds. They live as though this were their continuing city, as if here they are to dwell for ever, as though death shall never come, and judgment never arrive. But, deluded mortal, pause and consider. Dost thou not hear a voice announcing, "This night thy soul shall be required of thee?" Art thou not aware that thy days are numbered, and that soon thy lamp will cease to burn? If thou dost not, now reflect.—Oh, regard the value of thy soul, prize the time allotted, improve the hours thy GOD hath blessed thee with. O, consider that that for which you daily labor will soon have to be resigned, and now, while the gospel trumpet still proclaims pardon through a Saviour's blood, obtain thy salvation, and secure for thy soul that better portion in the world of spirits!

But there are those who have been led to consider their immortal interests. Pursuing their pilgrimage through this world, they lean upon the staff of Israel. When affliction comes, it is received as from a Father who doth not willingly afflict his children; when distress visits, they fear not, knowing that he is their helper; in all their difficulties they look to him, believing that these light trials are to work out for them "a far more exceeding and eternal weight of glory." These have prepared the soul. And now let us follow them to their last moments. Perhaps stretched upon the couch of sickness, distorted with pain and agony, yet not forsaken, the Christian can even then enjoy peace, and look forward with delight to the time when the spirit shall bid adieu to its frail abode, and wing its course to heaven, there to be received by the GOD who gave it, and obtain a crown "which is incorruptible, undefiled, and that fadeth not away." O, Christian, enviable indeed is thy situation! well is it for thee to hold fast thy profession, and to remember how precious in the sight of GOD is thy soul. "What shall a man give in exchange for his soul?"

M. B.

For the Churchman.

CALVARY CHURCH.

THE attention of the benevolent, especially of the Episcopalians who wish well to their Zion, and desire she should lengthen her cords and strengthen her stakes, is respectfully solicited to the condition of Calvary Church. A clergyman and two or three laymen, about eighteen months since, strongly impressed with the belief that the upper part of the city was not sufficiently well provided with the means of religious instruction, visited in the vicinity of the House of Refuge, and determined that that portion of our city should not be any longer neglected. No denomination had occupied the ground. The population was fast increasing in the neighborhood. The proper observance of the Lord's day was by many much neglected, because there was no place of public worship near enough at hand for them to attend.

A Sunday school was commenced, and soon numbered one hundred and thirty scholars: clergymen occasionally held divine service, and when the services of these could not be obtained, the worship was conducted by a lay-reader. A congregation was soon organized and a vestry chosen: funds to erect a church were solicited: the building was commenced, and will be ready for consecration early in December: a rector has been obtained to take charge of the parish, and the anticipations of those who first embarked in the enterprise have thus far been more than realized. But upon these the burden of pecuniary responsibility has fallen. And while they have received liberal donations from some, many have as yet contributed *nothing* to promote the object. They respectfully solicit aid. In addition to the responsibilities they have assumed, and which they think their fellow Churchmen ought to share with them, they find an additional expense, estimated at five hundred dollars, must at once be incurred, for walling and filling up the lot on which the church is erected. To meet this expense, the vestry have no funds—not a dollar. All the donations hitherto received, including those acknowledged in this week's Churchman, have been already appropriated. They want, besides, money for many other purposes, not necessary here to mention; for they will readily suggest themselves to those who know with what an Episcopal church should be furnished before it is in a proper state for consecration. The Sunday school too needs funds—Will not those who realize and feel the importance of what was done for us on Calvary by the blessed Redeemer, and who there showed how much he loved us, how much be loved the Church, aid in the present effort to prepare Calvary Church as a place in which properly to celebrate the worship of ALMIGHTY GOD? Will not those who have as yet done nothing, and those who can afford to do more than they already have done, address the question *fairly* to their conscience and their Christian sense?

*** Donations may be left at 28 Ann street, or handed to W. H. Hobart, 67 Prince-street, or James D. Fitch, 2d Avenue, between 3d and 4th streets.

THE CHURCHMAN.

SATURDAY, NOVEMBER 26, 1836.

TERMS,

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

ADVENT SUNDAY.—"This day," says Edward Sparke, "is to the festival of the Nativity, as St John Baptist to his Master, a kind of forerunner, to make way for it; nay, indeed, this and the three following Sundays of Advent may in some sense be called (like the four evangelists) our Saviour's four-wheeled chariot, carrying the glad and sad tidings of his approach throughout the Church, as those do his mercy and justice throughout the world" And he proceeds to say that the "four Sundays intimate CHRIST'S four several ways of coming; first, his corporal, by incarnation; secondly, his ministerial, by instruction; thirdly, spiritual, by inspiration; and fourthly, judicial, by final sentence and determination. The day of the corporal advent inviteth all of us to the marriage feast, (for the incarnation was a mysterious match,) and calleth off the busy world from their vain prosecutions and excuses, admonishing us of our LORD'S COMING. The ministerial advent consists chiefly in correcting the viperine glosses on the law, (as in the sermon on the mount,) which had well-near eaten out the heart of the text; in purging the temple, and vindicating his house of prayer; in chastising pharisaical delusion and histrionical practice of religion; in transferring the burthensome *rites* into more easy *sacraments*, (a mercy opposite to the judgments in Egypt,) turning their *blood into water* by one sacrament, and into *wine* by the other; and lastly, in confirming his doctrine by saving miracles, and leaving the form of wholesome words to his apostles and their successors, with commissions and promised assistance: *Go forth and preach; Lo, I am with you; so that their sound is gone out into all lands, and their voice to the ends of the earth* But his SPIRITUAL ADVENT it is which gives life and efficacy to all the rest; for it is not the excellence of the instrument, nor the capacity of the subject, nor aptness of the application, nor all of them together, that, without an influence from heaven, can produce the fruits of a holy persuasion and conversion. Paul may plant, Apollos may water, but GOD gives the increase. Without the concurrence of this spiritual aid, the rarest orators are but as sounding brass and tinkling cymbals; nay, the *written word* itself, but a dead letter, and the choicest ordinances but lifeless trunks, even incense an abomination, and prayer turned into sin. But with it, (as the *bewintered* earth at the approaching *sun*,) all religious duties prosper, flourish, and bring forth fruit. And this will prepare us for the JUDICIAL ADVENT, for that solemn day of universal doom which shall be followed by eternal recompense: for that day when, the books being opened, the books of GOD'S word and man's conscience, upon the testimony of a thousand witnesses, on the verdict of that jury of the twelve apostles, together with the acclamation of the whole court of saints and angels, the Judge proceeds to the irrevocable sentence, either of that joyous absolution, *Come, ye blessed*, &c., or that just rejection, *Go, ye cursed.* Now, seeing, as St. Peter saith pathetically, this day of the LORD shall come as a thief in the night, what manner of persons ought we to be? If ever we hope to fill up the room of fallen angels, what manner of persons in all holiness and righteousness? And if we fear to be companions of devils, and to dwell with everlasting burnings, what manner of persons ought we to be in all penitence and emendation? in all vigilance, prayer, charity, and devotion? And 'tis CHRIST'S own advertisement, Blessed is that servant whom his LORD, when he cometh, shall find so doing. Meantime, methinks, all this should mind us of St Jerome's trump (or the Archangel's rather) still sounding in our ears, 'Arise, ye dead, and come to judgment!' Now, then, whosoever seriously takes heed to the three former shall never need to fear the latter. And it is CHRIST'S own caution, 'WATCH, FOR YE KNOW NOT WHAT HOUR THE MASTER WILL COME.'"

Would that these thoughts which we have selected and presented, with trifling variation, in the words of their author, might induce our readers to bathe in the same fountain, and thus at once to regale their mind, and refresh their piety with the beauties of one of England's old and eloquent, but, alas! neglected divines! When one sees the loose, frothy, and impoverished compilations, to make room for which such works as the ΘΥΣΙΑΣΤΗΡΙΟΝ or Scintilla Altaris has been consigned to the dust of past ages, one is led, if not to doubt the superiority of the present century, at least to respect the wisdom and piety of those who lived "in the old time before us." The reader who has accompanied us while we recapitulate the outlines of the author's dissertation on Advent will be pleased to follow him in the digest of these thoughts in a prayer or meditation; which we only regret that we are obliged greatly to abridge.

"O Father of mercies, who art pleased, by the voice of thy Church, this day to admonish us of thy Son's approach, cleanse us, we beseech thee, by thy chastisements, and furnish us with thy graces, that we may be in some measure qualified to render an acceptable entertainment to our blessed Saviour. LORD, we confess that if our friends or kindred, our tutors or great persons were to visit us, we should contend for some proportionable reception. How should we trim our homes and adorn our persons, providing the best viands within the reach of our ability! What, then, shall we do unto thee, O thou Preserver, thou Redeemer of men? which art that Star which from on high hath visited us; visited us as our kinsman in thine incarnation, to be entertained with gratitude and wonder; visited us as our Tutor, in thy ministration, to be received with reverence and observation; visited us as our bosom Friend, by thine inspiration, to be entertained with heed and resignation; visited us as our Judge, by thy last (foretold) visitation, to be attended with all vigilance and reformation. O purge the receptacles of our souls, and give us grace to open them to these several advents. Stand open, ye gates of reason, and be ye lift up, ye everlasting doors of the soul, that the King of glory may come in! * * * O blessed JESUS, send thine own provisions; like some noble potentate, send in thine own wine and cates before thee, that so we may stay thee with flagons, and comfort thee with the fruits of thine own tree, and, at thine own charge, entertain thee and feast thee with thine own free gifts, and so become more indebted to thee for accepting our collations, who are otherwise by no means worthy that thou shouldst come under our roof.

* * * * *

"And thou art come to us full of ministerial benedictions! Inflame us, therefore, O LORD, with an ardent love to all thine holy ordinances; to value thy word beyond all treasures; to love the persons, times, and places that are peculiarly devoted to thee; to call the Sabbath a delight, and their feet beautiful that bring thy messages; to love the house of prayer, and the place where thine honor dwelleth; to hunger and thirst after righteousness, and thy holy sacraments. LORD, give us ever of this bread! and, of all famines, keep us from a famine of thy holy word, which is the meat and drink of our souls! To which end, O CHRIST, vouchsafe us thy SPIRITUAL ADVENT, the guidance and assistance of thy HOLY SPIRIT Give us grace to attend his secret whispers, and quicken all good motives into pious actions. May we never quench thy Spirit, but ventilate and fan the sparks of grace into a holy flame, and improve the dews of heaven into flowers of paradise. Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee and worthily magnify thy holy name, even till thy last GREAT ADVENT, when, we believe, thou shalt come to be our JUDGE. We pray thee, therefore, help thy servants, whom thou hast redeemed with thy most precious blood; so that, at the general harvest of the world, we may be reaped among the wheat, and not the tares; that, at the great flock, or folding, the good Shepherd may find us among the sheep, and not the goats: at that last great assize we may be of the court, and not of the prisoners; and, finally, that, at the glorious wedding of the great King's Son, we may be of the number of the wiser virgins, and having oil in our lamps, faith and vigilance in our hearts, may enter with the Bridegroom of our souls into the chamber of eternal joys! Amen. Amen."

THE REAL PRESENCE.—The Catholic Herald lately asserted that the Church of England Catechism was *deceptive;* inasmuch as it *declared* the body and blood of CHRIST to be 'verily and indeed' present in the sacrament, whereas every body knew that such was not the *belief* of the Church of England. We endeavored to show that the Editor of the Herald had either misunderstood the language of the Catechism, or misrepresented the Church, and that thus he was guilty either of a *mistake* or *calumny*. After inserting our remarks on the language of the Catechism, the Editor subjoins:—

"We must confess ourselves unenlightened by the foregoing explanation of a difficulty which has always appeared to us insurmountable. We maintain, that if the body and blood of CHRIST are 'verily and indeed taken and received by the faithful, in the Lord's supper,' as taught in the Church of England Catechism, it is not an unjustifiable conclusion, that the same Catechism teaches us that it is 'verily and indeed' present in the sacrament. 'Granted,' says the Churchman, 'they are present to the faithful—to those who perceive them by faith.' Now, that any thing be 'verily and indeed' *taken and received*—that it be *perceived*, it must *be* where it is *perceived* and *taken*. Ay, but it is *perceived* 'by faith.' Granted, say we; still it is present. Faith is not the belief in what does not exist, but in what does not appear. The mode by which the existence of any thing may be 'perceived' or 'received' is necessarily independent of the mode by which it exists, where it is perceived or received. It is absurd in the extreme to suppose that the body and blood of CHRIST are received where they are not present. If such be the belief of the Church of England, we can only say, with Dryden, on the same subject,

> 'The literal sense is hard to flesh and blood,
> But nonsense never can be understood.'

"The words of the Catechism necessarily suppose the body and blood of CHRIST to be 'verily and indeed' present. This first part of our supposed mistake is, we flatter ourselves, pretty clearly established by the foregoing reasoning It is expressly declared by Bishop Cosins, of the English Church, in his History of Transubstantiation. In page 44 of this work, the Bishop says: 'CHRIST is present really and substantially, by an incomprehensible mystery.' Does the Church of England believe that the body and blood of CHRIST are 'verily and indeed,' or 'really and substantially' present in the sacrament? SHE DOES NOT. And, although the language of her liturgy, and articles, and Catechism is sometimes such as to convey the idea of a *real presence*, and, although of her divines, some, from a profound study of the ancient writers, have been almost Catholic in their belief, and others, from a desire to adopt the language of Scripture, and primitive antiquity, have been Catholic in their language, still it is a fact that she is deservedly regarded among the most determined enemies of the real presence of CHRIST in the sacrament. The Churchman's distinction will not save her from the charge of palpable self-contradiction. Whether present to the eye of faith, or 'as the inward part or thing signified,' the body and blood of CHRIST are 'verily and indeed' present in the sacrament. Does the Church of England believe this? Again we say, She does not."

And again we say, She DOES. But to proceed with the Editor's remarks in order: the first part of them appears very like an attempt to escape under a cloud of words. At least, it contains a labored proof of a point which is almost too plain to require proof, and which we certainly have never disputed. We have not denied that the Catechism declared the body and blood of CHRIST to be "verily and indeed" *present.* True, we said that the word *present* does not occur in the Catechism; but we distinctly admitted, that in declaring the body and blood of CHRIST to be "verily and indeed *taken and received*," the Church, in effect, declared the body and blood of CHRIST to be "verily and indeed" present. We now say that we wish to be understood as explicitly affirming that the Church of England *declares* the body and blood of CHRIST to be REALLY PRESENT in the sacrament. On this point we are perfectly agreed with the Editor of the Herald: we do not deny, but with him assert, that the Church of England propounds in her standards the doctrine of the real presence. The question on which we are at issue is, Does the Church *believe* the doctrine? The Editor of the Catholic Herald says she *does not*, and thence seeks to fix on her the charge of deception: we say she *does*, and that the charge of deception, unless sustained by proof, is a *calumny*. And what proof does the Editor bring to sustain his charge of deception? *Nothing but his bare assertion.** He quotes, indeed, Bishop Cosins as *affirming* the doctrine; to which we are so far from objecting, that we wish he had quoted, as he readily might, fifty more Church of England divines to the same effect. This is just what we say, that not only Bishop Cosins, but all our bishops, from Cranmer down, have affirmed and believed the doctrine of the REAL PRESENCE of CHRIST in the eucharist as strenuously as Roman Catholics themselves. To this we add the honest conviction of ourselves, and all other Episcopalians, whose sentiments we have ever known: we all believe the body and blood of CHRIST to be "verily and indeed" *present* in the sacrament. Are we still to understand the Editor of the Catholic Herald as asserting that we believe no such thing? If so, let him *prove* the assertion, and then he may give a coloring of truth to the charge of deception. Till this is done, however, we submit that he has either fallen into a *mistake* as to the meaning of the words in the Catechism, or else has been guilty of a CALUMNY. We pause for a reply.

JESUITISM.—We give the following extracts from the last number of the Temperance Intelligencer, as evidences of the *arrogance* and *uncharitableness* of those who uttered them, and of all others who sanction them:

"*The Churchman.*—This paper appears to be laboring strenuously to hold up the sinking interests of the wine bottle, and cider and beer drinking. But it will not avail, nor do we believe that the great body of the meek and self-denying professors in the Episcopal Church, sympathize at all with the Churchman in its views of the temperance reform, but that they believe, as we do, that the doom of alcohol, as a beverage for men in health, is sealed, and that, whether found in the rich wine decanter of the king on his throne, or in the whiskey jug of the day-laborer, it is one and the same poisonous substance, always injurious, never beneficial, as a beverage for men in health. We feel assured that such articles as we occasionally see in the Churchman, intended to clog the wheels of the temperance reform, and lull the consciences of the wine drinkers, will only serve to advance it; so miserably deficient are they in point of argument and of fact. It is certainly to be regretted that any religious paper should take so bold and decided a stand against the temperance reform, thereby giving cause for rejoicing to the rum, wine, beer, and cider interests. The lovers of strong drink wish but little encouragement to continue the use of it. In the columns of the Churchman, they will find much to console them."

The arrogance of the supporters of these sentiments consists in their identifying their *Society* and its *measures* with the *cause* of temperance, and their *uncharitableness* consists in the imputation to us of the horrible sin and infamy of taking a "bold and decided stand against the *temperance reform*," and of putting forth efforts "*intended* to clog the wheels of *temperance reform*, and lull the consciences of the wine drinkers" To lull the conscience means that they whose consciences are lulled, are living in *sinful* habits: all we have done, however, is to assert the justifiableness of the *proper* and *rational* use of alcoholic drinks: the Temperance Intelligencer, therefore, in effect declares that even the *proper and rational use is a sin*, and that they who defend it give encouragement to sin The lovers of strong drink, too, is a phrase that cannot be mistaken: it means *intemperate* persons, and we are thus in effect told that *intemperate* persons will find much to console them in their sinful practice, in the columns of the Churchman. "The rum, wine, beer, and cider interests" is also a phrase not to be misunderstood: in plain English, it means the interests of *drunkards*, and we are thus accused of giving them cause to rejoice in their iniquity. And yet—will it be believed?—this writer immediately adds, "We, the leaders [!!] of temperance, mean to *go ahead*, and proclaim the truth; but they mean to do so in *love and kindness!*" Strange self-deception! to lay claim to "love and kindness," and yet, in the very same breath, seek to vilify your neighbor with coarse and wicked defamation. But it is this very feature which proves the close resemblance between "the leaders of temperance," and the leaders of the inquisition, who used to rob men first of their reputation, and afterward of their life, out of a pure spirit of "love and kindness" to their souls. This is what we mean by JESUITISM.

REFUGE FROM FIRES.—The Catholic Telegraph, adverting to the position of the Protestant Episcopal Church, between Roman Catholics and what the Editor terms "the acephalous sects," says, "The whole world may see that she [the Protestant Episcopal Church] is now placed between two fires;" to which we beg leave to add, unscathed by either, and a calm spectator of both. The truth is, we believe that both these fires are slowly but surely *burning out*. Roman Catholics are coming as near to the Reformed Church as the Council of Trent will permit; and whoever has looked narrowly at the Tridentine decrees, knows that they are elastic enough to bear a good deal of stretching. Thus the supremacy of the Pope is, now-a-days, merely a primacy, purgatory means nothing but praying for the dead, and transubstantiation is equivalent to the real presence. Thus Romanism is burning out, and when the consumption is finished, there will be a residuum of such pure Catholicism as is now found in the Protestant Episcopal Church. And "the acephalous sects" are subject to bursts of fitful and devouring zeal, which blazes to exhaustion; and which they will only be able to guide and regulate when they have adopted episcopacy, a liturgy, and other safeguards of the primitive model. Such, we venture to predict, will be the issue of the two opposite fires; but while the conflagration lasts, we advise all those who are perishing in the flames of either to fly to that ark which is unharmed by both. Here they will find a refuge alike from uncharitable bigotry and intemperate zeal: here, we trust, they will breathe those elements of faith, hope, and charity, which combine to form the pure atmosphere of the CATHOLIC CHURCH.

BULL OF GREGORY XVI.—The article on our first page, from the British Critic, gives the best account which we have yet seen, of an event which threw the ranks of the Protestant Association in England, into an awful consternation. The Rev. Mr. Todd, of Trinity College, Dublin, published a pamphlet which professed to be a translation of a Bull just issued by Gregory XVI., but which was, really, a piece of ingenious irony, designed to satirise the Papists, and further the Protestant interests. The ultras, however, of the Protestant Association mistook the friend in disguise for an enemy, and the Rev. Mr. M'Ghee, in a flaming speech at Exeter Hall, quoted the Bull as a genuine production of the Vatican.

STANDARDS.—On our first page, will be found an article from a correspondent of the Christian Observer, on the necessity of establishing STANDARDS for the conduct of the managers of voluntary associations. We did not see this article till after the publication of our review of *Prot*
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* The canon of 1802 I have not before me. If I mistake not, that canon provided for a presentment by *the vestry* as a body, no reference being made to a majority of the members. Under its provisions, of course, no action could take place during the absence of the rector.

* The Editor may say that the rubric of the English Prayer-book, to which he refers in another part of his remarks, *disclaims* the doctrine of the real presence. This might be good evidence to show that the Church of England does *not* declare the doctrine; but the Editor has himself correctly affirmed that she *does* declare it. In the proper place and time, we pledge ourselves to prove, if necessary, that the rubrics of the different prayer books, from Edward VI. down to Charles II, may, on the correct theory of the eucharist, be easily reconciled. But we wish, for the present, to keep the Editor of the Herald *to the point at issue;* and that is, not whether the rubrics are at variance, but, whether the Church of England, or her members, *hold* or *believe* the doctrine which her standards confessedly declare. This the Editor of the Catholic Herald denied. The charge of "*palpable self-contradiction*," too, is as little to the point as that of the "variations;" we will attend to both at another time; but at present we wish to keep close to the charge of "deception," which, unless proved or fairly retracted, is most manifestly a wicked slander.

cation of our review of ***Protestant Jesuitism***, and it is not a little singular, that immediately after having pointed out what we thought a defect of such associations, we should see in a foreign journal the proposition of a remedy for that defect. Could such a standard be adopted as would mutually satisfy all parties, and never be subject to alteration from the managers, our objection would be obviated. But the experiment, we think, would prove the inefficacy of the plan, and throw the different denominations on their respective grounds: so that each might have a standard which *all its members* regarded as expressing the sense of the Bible.

IS THIS AMBITION?—The conductors of it [the Churchman] appear to have made a discovery, that the leading men engaged in the temperance cause are very ambitious. * * Is it political elevation that they seek?—*Temperance Intelligencer.*

Instead of directly answering the question which the Temperance Intelligencer proposes, we beg leave to offer a parody on the following editorial paragraph, from the same paper, and leave the "leaders," and the public to judge for themselves.

Before the age?—A writer in the New Hampshire Temperance Herald asks if the time has not come when a pledge of total abstinence from all intoxicating drinks should be made a term of admission to all colleges and institutions of learning. If such were the case, the interests of education and temperance would be mutually secured. Even wine-drinking parents would prefer to send their children to institutions where they would not be tempted to use wine moderately.

Before the age? Not at all. Rather let us ask if the time has not come when a pledge of total abstinence should be made a qualification for voting? If such were the case, the interests of patriotism and temperance would be mutually secured. Even wine-drinking voters would prefer to have the institutions of the country intrusted to those who would not be tempted to drink wine moderately.

The *soi disant* leaders of temperance may thus prescribe terms of admission for schools and colleges, and qualifications for all civil and religious functions, and seek to coerce the community into the adoption of their prescriptions by putting to the torture of defamation all who refuse acquiescence, but must not be suspected of ambition or grasping at power. No, forsooth! it is not ambition, nor the desire of political elevation, it is pure "love and kindness"

CALVARY CHURCH.—We invite the attention of our readers to the communication respecting Calvary Church, and are glad to perceive, among the acknowledgments for this week's Churchman, the generous donations it has lately received. We say to Churchmen, both to those who believe charity begins at home, and those who believe it should not stop there, "Go and do likewise;" assist in building up our own waste places; "Strengthen the weak hands," "As ye have opportunity do good unto all men," but neglect not to "provide for our own household."

CHURCH IN CANADA.—We thank the author of the following letter for the information which it imparts:

"*Upper Canada, St. Denys, November* 15, 1836.

"REV. AND DEAR SIR,—The interest you have always manifested in the prosperity of our Zion induces me to send you the enclosed report of the proceedings of the clerical Convention held at Toronto, U. C. Brighter prospects seem to be in store for our Church, and the efforts of some of our clergy are about to be crowned with well-earned success. The languishing and uncertain state of the Church at length moved a pious and zealous presbyter of the Diocese to address a powerful appeal to his brethren; after enumerating all the disadvantages we labor under, and giving us an insight into your well-organized form of church polity, he proceeds, 'If these things are indeed so, and this no one can deny, are we called upon to rest contented with our present depressed condition? I think not. We require some change: a change which, under GOD, will meet our wants, and remove our difficulties. No, change will effect this less than one by which we may be enabled, together with lay delegates from our parishes, frequently to meet in general council: nothing less than the adoption of a code of laws, embraced in a new constitution, can bring order and regularity to our Church. Nothing short of the admission of the laity in our councils will give us strength and energy. Experience is acknowledged on all sides to outweigh the most subtle arguments, and experience will tell us that the very measures here proposed have effected the very end desired, under similar or even much worse circumstances. No one can deny this who is acquainted with the history of the Church in the United States.' This stirred up the remaining energies of his hitherto supine brethren, and even the venerable dignitaries of the Church were pleased with the new idea, which promised so much success: they willingly used their official authority to summon an extraordinary convocation to consider the matter. After much debating, in which a learned presbyter, lately come from Ohio, took a prominent part, a constitution, in accordance with the suggestions of the learned author of the address, was adopted by an overwhelming majority. Nothing now remains but the Episcopal sanction to put it in operation. Whether this will be obtained or not is a question. Our beloved and apostolic Diocesan, by reason of his increasing years and many infirmities, was compelled to resign the administration to a titular bishop, lately consecrated for that purpose. I am not prepared to give the decision of this learned prelate on the expediency of a constitutional change. But it is to be hoped that his own good sense will prevail upon him to yield to the wishes of the Church over which he presides, as nothing but incalculable good can result from the proposed arrangement. The true friends of the Church who have perused the history of your Church with attention, are convinced that extraneous aid and government patronage are no security for a prosperous continuance of any ecclesiastical polity. The empty title of Established Church, with which the clergy are invested in the following communication, will be of no avail in the days of adversity. We must learn from your dear-bought experience, if we would be wise and prudent."

Kingston, October 22d.—A meeting of the clergy of the Established Church, in Upper Canada, was held in St. James' Church, Toronto, on Wednesday, the 5th instant, and continued, by adjournment, until late on Friday afternoon. The Venerable the Archdeacon of Kingston presiding. After the usual morning service, a learned and eloquent discourse was delivered by the Venerable the Archdeacon of York, upon the important subjects of church government and discipline. About thirty clergymen were present, who received the holy communion, the Venerable the Archdeacons officiating at the altar.

Several matters were discussed at this meeting, all highly important toward promoting the interests of religion and the increased efficiency of the Established Church. Among others, the following:—

1st. The division of the Diocese of Quebec, and the necessity of a bishop for Upper Canada. There appeared, on this point, to be an unanimous opinion among the clergy present; and the recent subdivision of the See of Calcutta into the four bishoprics of Calcutta, Bombay, Madras, and Australia, seemed to encourage them in the expectation, that some such arrangement might (if properly represented to his majesty) be effected in this Diocese, where the number of the clergy exceeds one hundred.

A memorial to the king was drafted and adopted.

2d. The propriety of an annual convocation. The consideration of this important subject was introduced with the following resolution:

Whereas the ecclesiastical law of the United Church of England and Ireland has never been introduced into this province, by reason of which much inconvenience has arisen in matters of order and discipline; and whereas, from the increasing number of the clergy, and the great distance which commonly separates them from one another, there is great want of mutual communication and unity of action in the regulation of church affairs, and much hinderance is experienced by the Bishop in the exercise of his holy and important functions, it is deemed expedient that diocesan convocations be held in this province, from time to time, for the purpose of adopting such rules and regulations of discipline, and taking such measures for the good of the Church, as her peculiar situation in this Diocese may require, provided the same be not repugnant to the constitution of the United Church of England and Ireland, the laws of this province, and the prerogative of the crown.

The draft of a constitution for the convocation was prepared by a committee of six, appointed for that purpose, and after some alteration, it was resolved:—

That the same be submitted to the Lord Bishop of Quebec, with an address from the archdeacons and clergy, requesting his approval thereof.

Beside the above, the following were also brought under the notice of the meeting, viz.

The education of young men for the ministry.

The encouragement and support of missions.

The formation of a fund for the benefit of widows of clergymen.

The establishment of a paper or miscellany of religious intelligence in connection with the Church of England

Standing committees were named on the three last-mentioned subjects, to consider and report on the best means of promoting their speedy accomplishment.

An address to his Excellency the Lieutenant-Governor was agreed to, and a committee appointed to wait on his Excellency to know when he would be pleased to receive the same.

The following resolutions were likewise agreed to:

That the Archdeacons be respectfully requested to petition the Lieutenant-Governor, Legislative Council, and House of Assembly, in the name and on behalf of the clergy, to authorize the introduction of an additional column in the rolls for the next census, in order that the religious persuasion of the inhabitants may be inserted therein.

That the thanks of this meeting are justly due to the Venerable the Archdeacons for the interest they have evinced upon the present occasion in the welfare of the Church, by calling the clergy together, and consulting with them on measures calculated to promote her advancement.

That the Venerable the Archdeacon of York be requested to allow the publication of his sermon preached before the clergy on the 5th instant.

Thanks were voted to the Archdeacon of Kingston, for his kind and courteous conduct as chairman; and the meeting adjourned.

"M. C. a friend to free churches" is respectfully referred to the Reverend the missionary of the Epiphany for the information requested.

THE DISCRETIONARY PARTS OF THE LITURGY.

THE following has been sent in reply to Brevis in our last.

MR. EDITOR,—Your correspondent "Brevis" appears inclined to qualify the discretion allowed the minister as to the place of reading the ante-communion service; arguing that, as the altar is "first mentioned," it is to be preferred to the desk. For myself, I prefer the former; not on that ground, however, nor on any ground for which I hold myself responsible, but merely in the exercise of my discretion. And if other clergymen prefer the desk, they have as full a right to do so, without being accountable for it. This is the true doctrine as to the *discretions* granted the minister in the mode of performing several parts of the liturgy; where the Church names no condition or preference, there is none. Take the other view; and the Nicene Creed, and all the duplicates of the acts of praise, of the absolution, and of several prayers, &c., are cast into shade. Take the other view; and numerous doxologies fall under the constructive imputation that they merely "may" be used; they have no better recommendation: neither have the Selections of Psalms. Take the other view; and we bring into unauthorized and irreverent contrast, as to the Church's estimate of them, the lesser litany, which *may* be *omitted*, and the Saviour's law of love, which *may* be *said*. No, Sir; I hold that the minister's discretion in all the cases is perfect and unqualified: and that the sense of the Church is, that *either* mode of performing these parts of the service is *equally* satisfactory to her. The Church never intended to give a liberty, and yet stamp a constructive disapprobation, of any sort or degree whatever, on the use of it. She never intended to leave her members at issue concerning propriety, where she has granted discretion.

As to the rubrics, in the communion office, requiring the minister to "turn" to the people and read the commandments, and "return" to the table after sermon, they are intended to apply to the case of the minister's choosing to read the ante-communion at the table. To argue for a tittle more than this, would imply that the Church, immediately after granting a discretion to read it in the desk, took away that right, or at least frowned upon those who availed themselves of it; in other words, that she gave a permission to do that which she deemed improper at the very time. This would indeed be a monstrous conclusion. Our Church has nothing to do with the "yea and nay" system; her voice is "yea and Amen."

SIMPLEX.

INTELLIGENCE.

EPISCOPAL ACTS OF THE BISHOP OF THIS DIOCESE.—On the Twenty-fourth Sunday after Trinity, November 13, the Bishop of this Diocese instituted the Rev. Charles V. Kelly into the office of rector of St. Bartholomew's Church in this city. Morning prayer was read by the Rev. James Milnor, D. D., rector of St. George's Church, and the sermon preached by the Bishop. The Rev. William M'Callen, of Kentucky, was also present, and assisted in the administration of the communion.

On the Twenty-fifth Sunday after Trinity, November 20, the Bishop of the Diocese instituted the Rev. Gordon Winslow into the office of rector of St John's Church, Troy. Morning prayer was read by the Rev. Horatio Potter, rector of St. Peter's Church, Albany, and the sermon preached by the Bishop.

In the evening the Bishop confirmed 14 in the same church.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION.

BISHOP ONDERDONK proposes holding the annual confirmations in this city and Brooklyn, for the ensuing season, as follows:—

Second Sunday in Advent, Dec. 4, St. Paul's Free Church, *Brooklyn.*

Fourth Sunday in Advent, Dec 18, French Church Du St. Esprit, *New York.*

First Sunday after Epiphany, January 8, Zion Church.

Septuagesima Sunday, January 22, St. Thomas' Church.

Quinquagesima Sunday, February 5, All Saints' Church.

Second Sunday in Lent, February 19, Church of the Ascension.

Fifth Sunday in Lent, March 12, St. Clement's Church.

First Sunday after Easter, April 2, St. Peter's Church.

Third Sunday after Easter, April 16, Mission Church of the Holy Evangelists.

Fourth Sunday after Easter, April 23, Mission Church of the Epiphany.

Fifth Sunday after Easter, April 30, Trinity Church, *Brooklyn.*

Death of Rev. Henry R. Judah.—At a meeting of the vestry of St. John's Church, Troy, held at the church on Sunday afternoon, Nov. 6th, 1836,—present, Rev. Gordon Winslow, rector, in the chair: Messrs. Rufus Richards and David Buel, jun., wardens; Messrs. F. N. Mann, D. O. Kellogg, A. Gilbert, jun., H. Rousseau, and L. R. Lasell, vestrymen; the following resolutions, moved by Mr. Kellogg, and seconded by Mr. Buel, were unanimously adopted, viz:

Resolved, That we have heard with the deepest pain of the melancholy and unexpected death of the Rev. HENRY R. JUDAH, our late rector, and although we desire to bow in submission to the inscrutable will of ALMIGHTY GOD, and realize that this sad dispensation is to our dear departed friend "eternal gain," yet we feel that to the Church, to his afflicted family and friends, it is a great and trying loss, which no earthly wisdom can repair.

Resolved, That we tender to his afflicted widow and children our heartfelt sympathies, commending them to the consolation and protection of our Almighty Father as their only source of comfort and support in this time of deep calamity and grief.

Resolved, That, in the depth of our sorrow, we thank GOD for the blessed example of piety and godliness which our friend has left for imitation; and that a life so pure and blameless has been so long vouchsafed to earth.

Resolved, That the members of this vestry, in token of respect for our late rector, will wear crape on the left arm for thirty days.

Resolved, That a copy of these proceedings, duly authenticated, be communicated to the bereaved widow and family of the deceased, and that the secretary cause them to be published.

GORDON WINSLOW, *Rector.*

URI GILBERT, *Secretary.*

From the Church Advocate.

A selection from some of the early Greek Fathers, in 2 vols. 8vo (one of text, and one of notes,) has been published at the Oxford University press, edited by the learned Dr Barth.

The Rev. Geo. Townsend, compiler of the Chronological Bible, is preparing the introductory matter for the new edition of the celebrated Dr John Fox's "Acts and Monuments of Martyrs." It is said that no man living is more capable of vindicating the venerable martyrologist against the insinuations of Roman Catholic writers. This great work will appear in *eight* large octavos.

The Rev. J. J. Blunt, who wrote the admirable epitome of the History of the Reformation, published in Murray's Family Library, has put forth, "A Sketch of the Church of the First Two Centuries after CHRIST, drawn from the Writings of the Fathers, down to Clemens Alexandrinus inclusive, in a Course of Sermons preached before the University of Cambridge, in January, 1836." Mr Blunt is an able and popular writer. He contributes to the London Quarterly Review, and wrote in it that masterly paper on Liturgical Reform, which appeared a year or two since.

The American reprint of Dr. Bloomfield's Greek, Testament will appear this autumn, in two octavos. Another edition of the late President Appleton's works is in press. Dr. Appleton is one of the ablest writers whom the Congregationalists have produced for a long time. He was a learned divine, and a fine reasoner. His works contain the most thorough and satisfactory discussion of that perplexing and difficult subject, "demoniacal possessions," which has, perhaps, ever appeared.

Joshua Toulmin Smike, of Lincolns Inn, has published "Popular Views of the Progress of Philosophy among the Ancients, including the Early Barbaric Philosophy; the Ancient Jewish Sects; and the Grecian Philosophic Schools of the Ionic Division. With notes." A knowledge of the ancient philosophies, the Jewish especially, is of more consequence to a reader of the Scriptures than is usually supposed. It were to be wished that some one would publish a book on the *natural* philosophy of the older Jews. Much of Scripture might be explained by it. Common readers would then know what Moses meant by *waters under, and waters above the firmament*—what by *the windows of heaven*, &c. This philosophy must have been more generally known than is imagined; for we find a female talking about *the pillars of the earth*, and of GOD'S *setting the earth upon them*, i. e. as props or supporters. See 1 Samuel ii. 8.

Theological Seminary of Virginia.—We are informed that since the commencement of the present session of the Theological Seminary of this Diocese there has been an encouraging accession to the number of students. Mr. Packard, who has recently been elected Professor of Sacred Literature, was prevented by sickness from entering upon his duties, but we believe, is now at his post. *Southern Churchman.*

Ordination.—At a special ordination, held in Christ Church, in this city, on Sunday, the 6th inst, by the Right Rev. Richard Channing Moore, D. D, the Rev William Scull, lately the minister of a Lutheran congregation in Augusta county, Virginia, was admitted to the order of deacon. *Ibid.*

New Churches in England, &c.—The London Times states that the Bishop of London's noble project for building fifty new churches in London, meets with encouragement. The amount subscribed for the object is already £64,000. The same paper, in noticing the grant of £100 by the Society for Promoting Christian Knowledge for the erection of a chapel at Athens, states that it is the intention of the Rev. H. D. Leeves, well known as the active and useful agent of the British and Foreign Bible Society, to make his residence at Athens, and take charge of the English service. He will be a valuable coadjutor to our Missionaries at Athens.—*Episcopal Recorder.*

Expedition to Africa.—We understand that a very fine vessel, the brig NIOBE, is now at Baltimore, prepared to take a cargo of emigrants to West Africa. Among the passengers who expect to go out in this vessel, is the Rev. Dr. Savage, Missionary of the Protestant Episcopal Church, recently ordained from the Theological Seminary of Virginia, and who will establish a mission station at Cape Palmas, where he will, in due time, be joined by other laborers in the same holy enterprise. The Rev. Mr. White, a Missionary of the American Board, with his lady; an intelligent colored man who is a printer, and Dr James Hall, late Governor of Cape Palmas, will also be of this expedition. We are further informed that a son of the Rev. Dr. Henshaw, who goes out on account of his health, will be one of the company. These emigrants will be sent out by the Maryland Colonization Society, and will settle in Maryland, in Liberia.

The expedition now about to sail will be followed by the deep interest and earnest prayers of the members of the Protestant Episcopal Church. It is the commencement of that missionary enterprise, which shall contribute somewhat of the portion of labor which our Church owes to Africa. It is an inception which in its results, will, we trust, give to Western Africa some of those distinguished blessings which another portion of that now benighted continent enjoyed in former ages, and produce those who shall deserve to be mentioned with the luminaries of the Church in Carthage and Alexandria. Much depends upon the success of this effort; should it succeed, it will encourage further exertions to give the Gospel and the Church to Africa; should it fail, we fear that a spirit of despondency may arise, instead of that fresh energy with which a noble and determined nature will go forth from defeat in the enterprises of duty and charity.

Dr Savage will, before his departure, receive Priests' Orders from the Bishop of Connecticut, at the request of the Bishop of Virginia.

Who will not unite in the prayer, that the favor and protection of Heaven may shield and bless those who, under such interesting circumstances, are about to encounter the perils of the sea, and greater dangers of climate?

From the Spirit of Missions.

Rev. Horatio Southgate.—Letters from Syra, addressed to the Rev. Dr. Robertson, state that Mr. Southgate had spent several days at that Island, the vessel in which he had sailed from Marseilles having put in there from stress of weather. He was well, and his visit had much cheered the mission family.

Syra.—By the last accounts from this station, the press and school were both at a stand, waiting the return of Dr Robertson, and the arrival of a printer. Rev. Mr. Leeves and Professor Bambas were removing to Athens, where it was their intention to complete the Greco-Turkish Bible, hitherto printing at the mission press.

The Rev Dr. Robertson, accompanied by Mr. Lincoln, printer, and Mrs. Lincoln, are to embark at Boston in the brig Metamora, direct for Syra, about the 10th instant.

Athens.—Letters received by the friends of the missionaries, dated in August, state, that at that period, every thing was going on as usual. The health of Miss E. Mulligan, which had been long and seriously affected, had much improved. Mrs. Hill, who sailed from this port for Liverpool on the 24th of August, had arrived at the latter place, after a passage of twenty-four days, and was to embark at Falmouth on October 3, in the steamboat for the Mediterranean.

Western Africa.—A public meeting, in favor of the mission to Cape Palmas, was held at the Church of the Ascension, in this city, on the 23d of October. After divine service, addresses were made on the subject of the meeting, by the Rev. Drs. Milnor, Eastburn, Cutler, and Hawks, and by the Rev. Mr Dorr, Secretary and General Agent of the Domestic Committee. A very crowded audience listened with fixed attention to the very interesting and animated statements of these gentlemen, until a late hour. The meeting was then closed by singing the missionary hymn, and by prayer and the benediction, after a collection, which, with some donations since added, amounted to $684.

The Rev. Dr. Savage, who had been expected to be present, was detained by pressing business in Connecticut. His ordination to Priests' Orders was unexpectedly delayed until the same day, when he met the Right Rev. Bishop Brownell at Waterbury, Connecticut, then on a visitation to the church at that place. On this occasion, we are informed, Bishop B., who has long been deeply interested in behalf of African Missions, addressed the large congregation, after the ordination service, in an appropriate discourse. Such were the emotions of the Right Rev. Bishop, and of the audience, while a Christian minister was thus set apart for degraded Africa, that they were with difficulty restrained. Dr. Savage goes from the Diocese of Connecticut.

In passing through this city, Dr. S. met the members of the Foreign Committee, at a special and informal meeting, on Tuesday evening, (the 25th ult,) when he received from them his instructions, and departed next morning for Baltimore. From thence he sailed in the brig Niobe, on Tuesday, the 1st, for Cape Palmas. At the hour of departure, we learn that the emigrants, (32 in number,) together with the Rev. Dr. S., Rev. Mr. White and lady, Dr Hall, and a son of the Rev. Dr. Henshaw, passengers, united with a numerous company, upon the wharf, in religious services. A strong impression was made, says one who was present, upon the minds of all who were there.

Special Donations to the Mission at Athens.—There are many friends of the Greek Mission, who have been accustomed to contribute to the support of particular pupils. The expense of each pupil in the teachers' department, having been, some time since, estimated at $50 per annum, benevolent individuals and societies have severally paid that amount, wishing to have in view their respective beneficiaries. This, however, has much increased the labor of the missionaries, by leading to complicated accounts and multiplied correspondence. In some cases, from the increased expense for board, and from irregular payments, it has been impracticable thus to designate the pupils. While, then, such donations will be faithfully applied toward the department, the missionaries are desirous that it should be understood by the donors that the multiplied cares of the school will prevent a special correspondence. A slight consideration of the extent of the mission schools will make the reasonableness of this request apparent and satisfactory to the friends of the mission.

Moravian Bishop.—The Rev. William H. Van Vleck, (says the New York Commercial Advertiser,) "who for several years has had the pastoral charge of the Moravian Church in this city, has recently been elected to the office of a bishop, and will hereafter reside at Salem, North Carolina. Mr. Van Vleck will carry with him the sincere wishes of many in this city for his prosperity in the new and important charge to which he has been called."

Moravian Church.—The London Missionary Register contains notices of the deaths of seven valuable and efficient missionaries of this devoted and successful society, who were laboring in the West Indies. The disease which was fatal to them, was the yellow fever; they are spoken of as having been very devoted in their Christian character, and successful in their missionary exertions.

From the British Magazine.

The Chester Diocesan Church-Building Society have just printed their report for the present year; and, from that document, it appears that there is, in—

	Population.	Church Accommodation.
Bolton parish,	63,000	7,835
Bury parish,	49,000	5,200
Whalley,	98,000	11,860
Wigan,	45,000	6,900
Stockport,	67,000	7,440
Mottram,	16,000	1,000

Nothing can more clearly exhibit the enormous disproportion between the spiritual wants of this community and the provision made for supplying them. The population of Lancashire and Cheshire has increased, in about thirty years, from 864,000 to 1,647,000, and every year it is increasing in the same ratio; it is necessary, therefore, that some steps should be taken to provide this immense number with religious instruction. The Manchester Church Building Society, established last year, raised, in two months the sum of 18,000*l.*, and at Glasgow above 22,000*l.* was raised in the course of the year. The Chester Diocesan Society has raised, chiefly in Liverpool and Chester, about 2 000*l.* in addition to separate subscriptions for six new churches.—*Newcastle Jour.*

Scriptural Education in Ireland.—During the last three weeks, sermons have been preached and meetings held in this and the neighboring county of York, in behalf of the Society for Promoting the Education of the Poor in Ireland, usually called the Kildare Place Society. The subscriptions have been truly gratifying to the friends of scriptural education in Ireland. It is a singular fact, that the only real difference or ground of distinction between this great national society and the new board of education, is, that the Bible is freely used during school hours in the schools of the one, and rigidly excluded during school hours in those of the other. There are 1,000 schools, and upward of 100,000 scholars, connected with this society. Nearly 40*l.* were raised at Darlington alone.—*Durham Advertiser.*

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society acknowledges the receipt of the following contributions since his report of the 16th instant:—By the hands of the Rev. Mr. Dorr, "offerings" of Prince Frederick parish, Pedee, South Carolina, through R. F. W. Allston, Esq., warden of said church, 20 00—From an unknown member of St John's Chapel, New York, 0 56—From the "offerings" of St. Philip's Church, Circeville, Ohio, through their rector, by the hands of the Rev. J. D. Carder, 4 29. Total, $31 00.

Nov. 23, 1836. JAMES SWORDS, *Treasurer.*

FOREIGN MISSIONS.

SINCE the last public acknowledgment, the Committee have received:—

By the hands of the Rev. Edward Winthrop, late superintendent of the Sunday school of Christ Church, Lexington, Kentucky, for the Greek mission, 15 00—Enclosed in a letter to the Treasurer from Florida, designed for the treasury of foreign missions, by a servant of our Lord JESUS CHRIST, an officer of the army, 25 00—By the hands of the Rev. John P. Bausman, through the Local Secretary of the Domestic Missions, from the Episcopal church at Centreville, Ohio, for the Greek mission, 8 81; for the Persian mission, 7 16—15 97. By the hands of Mr. S. J. Todd, from Trinity Church, Washington, D. C. for the Greek mission, 50 37; from the Sunday school of the same church for do., 5; 55 37. Total, $111 34.

Nov. 22, 1836. HENRY CARY, *Treasurer.*

CALVARY CHURCH.

Since the last public acknowledgment, the following sums have been received in aid of the erection of Calvary Church, Fourth Avenue, near Thirtieth Street:

F. T. Peet, 5 00—John Noble, 5 00—R. B. Minturn, 10 00—H. & A., 10 00—Cash, 1 00—John Alystyne, 5 00—B. F. Lee, 5 00—N. G. Rutgers, 5 00—Benjamin McVieker, 10 00—R. L. Patterson, 5 00—J. Sands, 5 00—C. Hoyt, 5 00—John Robins, 10 00—George T. Fox, 20 00—Cash, 5 00—Archibald Gracie, 10 00—J. A. Perry, 25 00—J. Le Roy, 10 00—Edward A. Le Roy, 10 00—Daniel Le Roy, 15 00—Rev. Dr. Eastburn, *third donation*, 5 00. Total, $181 00

CITY MISSION.

The subscriber, in behalf of the Ladies of the Mission Church of the Epiphany, gratefully acknowledges the receipt by them of *ten dollars*, from "*A member of an adjoining parish,*" to procure articles for the FAIR, for the benefit of their infant school, on the 27th and 28th of December.

LOT JONES, 192 Allen-street.

Nov. 22, 1836.

PRESS DEPOSITORY,

28 *Ann-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending November 24th, from the following persons, viz.

Postmaster, Sharon, Conn.—Postmaster, Unadilla—H. W. Stratford—J. F. W. Winslow—G. Rowland—Postmaster, Philadelphia—H. Phelps—Postmaster, Louisville—Rev. A. R. Vinton—S. Babcock—Rev. A. Searle—Rio de Janeiro, U. S. Ship "Erie."

Received by the Gen. Prot. Episc. S. S. Union.

Wm. D. Cairns—M. Coxe—Postmaster, Louisville—T. N. Stanford—Rev. P. A. Proal—Thomas Latimer.

CHRISTMAS PRESENTS.

THE Christian Keepsake, Biblical Annual, by the Rev. Thomas H. Horne, D.D., just received from London; and also a quantity of Religious Souvenirs for 1837, for sale at the Depository of the Episcopal Sunday School Union, 28 Ann-street

3t.

STEEL PENS.

A large and splendid assortment of steel pens just opened, and for sale by the Episcopal Sunday School Union, 28 Ann-street.

3t.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

DEPOSITORY NO. 28 ANN-STREET.

Two doors below Nassau-street.

Under the superintendence of

REV. F. H. CUMING, *Editor and Sec.*
JOHN W. MITCHELL, *Ch'n.*,
JOHN E. EARLE,
WM. M. BENJAMIN,
WM. R. WADSWORTH,
P. E. F. McDONALD,
E. GUION, JR.,
THERON WILBER,
LOUIS SHERMAN,
Committee of Publications and Sales.

All communications relating to the business of the Union to be directed distinctly to Louis Sherman, Business Agent, No. 28 Ann-street.

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 63 1-2 Cedar-street.

The following books are always to be had at the depository.

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register—Minute Book—General Class Book—Teachers' Roll Book—Smaller Class Book, stiff covers—Improved Class Book, do.—Alphabet and Reading Cards—Lord's Prayer, on Cards—The Creed—Ten Commandments, First Table, on cards—Second Table, do.—Paraphrases on the Collects.

INSTRUCTION BOOKS.

System of Instruction—Protestant Episcopal Sunday School Book, No. 1—Do. No. 2—Do. No. 3—Questions on do., from No. 1 to 4—First Truths—Catechism No. 1—Do. No. 2—Do. No. 3—Lloyd's do.—Manual of Short Prayers—Catechism No. 4, (by Cuming)—Church Catechism—Church Primer—Sunday School Office of Devotion—Sunday School Psalms and Hymns—Companion to the Book of Common Prayer—Questions on the Collects—Harmony of the Creeds—Scripture Instruction—Duty to GOD—Collects from the Prayer-book—Epistles and Gospels from the same—Bible Companion, 2 vols. half bound—Questions on the Gospel of St. Matthew—Questions on the Epistles and Gospels, part. 1—Do., part. 2—Questions on the Book of Common Prayer.

LIBRARY BOOKS.

Short Rules for Sunday Scholars—The Cochineal—Little Susan and her Lamb—Nosegay of Honeysuckles—Sunday Scholar's Baptism—Dialogues on the Lord's Day—Good and Bad Luck—Sixth Commandment—The Happiness of being able to Read—The Bow in the Cloud—The Glow-Worm—Anne Bell—The Boat—The Bird's Nest—Little Tom, the Ploughman's Boy—Sunday School Child's Reward—The Welsh Weaver—The Real Friend—Be Useful—The Bee—The Iron Cage—The Raven and the Dove—The Orange Grove—Easy Questions for a Little Child—Dialogues for Youth, part. 1—Do., part. 2—Punctuality—Dialogue between Mary and Jane—Duffie's Anniversary Sermon to Children—The Orphan Boy—Procrastination—The Blind Man and Little George—Bishop Hobart's Address to a Sunday School—I Can Do Without It—The Premium—The Two Servants—Voice from the Dead—John Pascal—Henry Marshall—Bayard's Anniversary Sermon—Yes and No—Arabian Martyr—The Swan—The Caskets—The Sunday School Teachers—The Seeds of Greediness—The Proper Spirit—The Crooked Paths—An Honest Penny—Memory—The Plan of Salvation—Philip and his Garden—The Kind Father's Advice—The Beehive Cottage—The Two Families—Wisdom in Youth—The Fear of the Lord—Soldier's Grave—Thief Reclaimed—Happy Death—Lost Child—Orphan Rachel—Humble Reformer—The Faithful Little Girl—The Anniversary Book—Sundays at Home—The Little Beggars—The Miller's Daughter—My Bible and My Calling—Rushbearing—Present for Sunday Scholars—Convenient Food—Death of John the Baptist—Little Flora—Translation of Elijah into Heaven—Ellen's Visit to the Shepherd—School Dialogues—Little Foundling—Spiritual Vegetation—Scripture Language—William and Susan—Verse Book—Travelling Beggars—Stray Child—Faithful Dogs—The Floods—Harvest Home—What is Liberty?—Seedtime and Harvest—Widow Gray—James Talbot—Loss of the Kent—Fisherman's Hut—Remembrances of Scotland—Sarah E. D.—The Noise—Barnabas Hill—Lectures for Children—Little Sophy—Simple Flower—Laundry Maid—Jessamine Cottage—Soldier's Daughter—Patty and Jane—Mary Grant—The Pink Tippet—Address to Children on the Beatitudes—The Recaptured Negro, half bound—Harry Williams—The Runaway—Scripture History—Gardener's Daughter—Way of Peace—The last day of the Week—The First Day of the Week—Monument of Parental Affection—The Week Completed—Marten and his Scholars—Letters to Sunday Scholars—Morning Improved, vol. 1—Duffie's Sermons—Alan Gilbert—Wonders of the Deep—Recollections of a Beloved Sister—The Guilty Tongue—Morning Improved, vol. 2—Sunday School Memorials—The Workhouse—Sermons to Children, vol. 1—Do. vol. 2—Conversations between a Mother and her Daughter—Conversations on the Lives and Writings of the Evangelists and Apostles—My Station and its Duties—The House of the Thief—Edwin, the Motherless Boy—Lectures on the Catechism—The Commandment with Promise—The Neek—Three weeks in Palestine and Lebanon, with plates—Neale's Emblems.

PERIODICALS.

Family Visiter, and Sunday School Magazine, vols. 1, 2, and 3, half bound—Children's Magazine, half bound, vols. 1, 2, 3, 4, 5, and 6.

BOOKS ON SALE.

Bible Letters, Basket of Flowers, Bible Illustrations, Bridge's Exposition, Believer's Pocket Companion, Bickersteth on the Lord's Prayer, Bickersteth on the Lord's Supper, Claverston, Child's Book on Creation, Child's Book on the Soul, 2 vols., Child's Book on the Atmosphere, Christ our Example, Clergyman's Orphan, Compliment for the Season, Child at Home, Child's Book on Repentance, Child's Book on the Bible, Christian Pattern, Divine Breathings, Dehon on Confirmation, Eastburn's Lectures, Exposition of the New Testament, by Bishop Brownell, Early Rising, Evidences of Christianity, by Uncle Philip, Felix Neff, Fry's Scripture Reader's Guide, Father's Legacy, First of April, Festivals and Fasts, Grandmamma Gilbert, Guide to the Thoughtful, Hannah More's Private Devotions, Herbert Marshall, Holy-day Visit, History of Jonah, How to be Happy, Hall on Infidelity, History of Joseph, History of Virginia, by Uncle Philip, Juvenile Culprit, Juvenile Moralist, Jay's Evening Exercises, Jay's Morning do., Life of St. Paul, Legh Richmond's Domestic Portraiture, Life of Moses, Little Henry and his Bearer, Life of Ferrar, Life of Martin, Listener, 2 vols., Lucy Cary, Lives of the Apostles and Martyrs, Mother at Home, Mary Jones, Margaret White, Memoirs of Oberlin, Nias Boy, Nathan Dickerman, Natural History in Conversations, by Uncle Philip, Natural Philosophy, Nelson's Devotions, Orphan's Choice, Original Poems, Providential Care, Practical Piety, by Hannah More, Polyglot Bible, Rectory of Valehead, Robert Jones, Red Book and Mary Anne, Records of a Good Man's Life, Repentance Explained and Enforced, by Thornton, Religious Souvenir, by Dr. Colton, St. Augustine, or Efficacy of a Mother's Prayers, Slater's Draught of the Original Church, Social Evils, Sancho or the Proverbialist, Simeon on the Liturgy, Scripture Principles, Scripture Lessons, Susan Gray, Scenes in our Parish, Scougal's Life of God in the Soul of Man, Sunday Evening, 3 vols., Scripture Natural History, 2 vols., Tales for Youth, Two Mothers, The American Singing Book, The Heart, Visit for a Week, Villers' Essays, Wielhoskie, Wilberforce Richmond, Well-Timed Dream, West on the Resurrection, Young Churchman's Guide, Youth's Book on Natural Theology, Young Ladies' Own Book, Young Ladies' Sunday Book, Young Man's Own Book, Young Man's Sunday Book, Youth Admonished.

For the Churchman.

A Fragment.

Fair as that sov'reign plant whose scions shoot,
With healing verdure, and immortal fruit,
The tree of life, beside the stream that laves
The fields of paradise with gladd'ning waves;
Behold Him rise, from infancy to youth,
The Father's image, full of grace and truth.
Tried, tempted, proved in secret, till the hour,
When girt with meekness, but arrayed with power,
Forth in the Spirit of the Lord, at length,
Like the sun shining in meridian strength,
He goes: to preach good tidings to the poor;
To heal the wounds that nature cannot cure;
To bind the broken-hearted; to control
Disease and death; to raise the sinking soul;
Unbar the dungeon, set the captive free,
Proclaim the joyous year of liberty;
And, from the depth of undiscover'd night,
Bring life and immortality to light.
How beauteous on the mountains are thy feet,
Thy form how comely, and thy voice how sweet!
Son of the Highest! Who can tell thy fame?
The deaf shall hear it, and the dumb proclaim.
Now bid the blind behold their Saviour's light;
The lame go forth rejoicing in thy might;
Cleanse with a touch yon kneeling leper's skin;
Cheer this pale penitent, forgive her sin;
O! for that mother's faith, her daughter spare;
Restore the maniac to a father's prayer.
Pity the tears those mournful sisters shed,
And be the "resurrection of the dead!"
What scene is this? Amidst involving gloom
The moonlight lingers on a lonely tomb;
No noise disturbs the garden's hallowed bound,
But the watch walking on their midnight round.
Ah! who lies here with marred and bloodless mien,
In whom no form of comeliness is seen?
His livid limbs with nails and scourges torn,
His side transpierced, his temples wreathed with thorn?
This, He, the man of sorrows! He who bore
Our sins and chastisements: His toils are o'er.
On earth erewhile a suff'ring life he led;
Here hath he found a place to lay his head.
Ranked with transgressors, he resigned his breath,
But with the rich he made his bed in death,
Sweet in the grave where angels watch and weep;
Sweet is the grave, and sanctified his sleep.
Rest, O my spirit, by this martyred form,
This wreck that sunk beneath the Almighty's storm.
When floods of wrath that weighed the world to hell,
On him alone in righteous vengeance fell.
While men derided, demons urged his woes,
And God forsook him—till the awful close;
Then, in triumphant agony he cried,
'T is finished!—bowed his sacred head, and died!
Death, as he struck that noblest victim, found
His sting was lost for ever in the wound;
The grave that holds his corse, her richest prize,
Shall yield him back victorious to the skies.
He lives; ye bars of steel! ye gates of brass!
Give way, and let the King of glory pass!
He lives; ye golden portals of the spheres
Open, the Sun of Righteousness appears.
But, ah! my spirit faints beneath the blaze
That breaks and brightens o'er the latter days:
When every tongue his trophies shall proclaim,
And every knee shall worship at his name;
For he shall reign with undivided power
To earth's last bounds, to nature's final hour.
'T is done: again the conquering Chief appears
In the dread vision of dissolving years;
His vesture dipp'd in blood, his eyes of flame,
The word of God[*] his everlasting name;
Throned in midheaven, with clouds of glory spread,
He sits in judgment on the quick and dead;
Strong to deliver; saints! your songs prepare,
Rush from your tombs to meet him in the air:
But, terrible in vengeance, sinners! bow[†]
Your haughty heads—the grave protects not now.
He who alone in mortal conflict trod
The mighty winepress of the wrath of God,
Shall fill the cup of trembling to his foes,
The unmingled cup of inexhausted woes;
The proud shall drink it in that dreadful day,
While earth dissolves, and heaven is rolled away!

Ch. C. N. H, Oct. 24, 1836.

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[*] Rev. xix. 13.

[†] Jude 13–16.

From the (London) Christian Observer.

AMERICAN DIVINES:—THE REV. C. H. WHARTON, D. D.

Charles Henry Wharton was born at Notley Hall, in St. Mary's county, Maryland, on the 25th of May, Old Style (answering to our 5th of June), A. D. 1748. His ancestors were Roman Catholics; and the family residence, so named from a former governor of that province, was presented to his grandfather by Lord Baltimore. His mother, whose family was also among the original settlers, he described as "a woman of sweet manners and uncommon beauty." He is to be added to that host of great and good men whose greatness and goodness, under God, are due to a mother's precepts, piety, and prayers. At the age of seven years, he was attacked by a dog, and rescued providentially by his father's promptness, who, seizing a gun, shot the furious animal while the child's head was in his jaws. In 1760, being then in his twelfth year, he was sent to the English Jesuits' College at St. Omer's. He remained there two years, when the college was broken up by the suppression of the order. He then removed, with the teachers and pupils of the college, to Bruges, where he completed his scholastic education. Some subsequent years he spent at Liege, giving instruction in mathematics, in which science he was a great proficient. He was also (so far are these branches of learning from being incompatible) a classical scholar of the highest order; and, it may be added, a writer of elegant verses, and in many departments, a rich, ripe, and most accomplished scholar.

Mr. Wharton's letters of orders, as sub-deacon, deacon, and priest, are all dated in 1772. The breaking out of the war of the American Revolution kept him unwillingly in Europe. He resided chiefly at Worcester, in England, as chaplain to the Roman Catholics of that city. His heart was warm in his country's cause; and he wrote a poetical epistle to General Washington, which was read in manuscript by Sir William Jones. The original, with suggested alterations, in the handwriting of that distinguished man, is still preserved. The poem, with a sketch of General Washington's character, was published in England, and sold for the benefit of the American prisoners. In the year 1782, his mind is known to have been much distressed on the subject of his religious creed.

He returned to his country in the first vessel after the peace; and visited Philadelphia in May, 1784, for the purpose of publishing his celebrated Letter to the Roman Catholics of the city of Worcester. "This production," says the venerable Bishop White, "was perused by me with great pleasure in manuscript; and the subject of it caused much conversation during his stay in our city. The result was my entire conviction that the soundness of his arguments for the change of his religious profession was fully equalled by the sincerity and disinterestedness which accompanied the transaction." Another occasion will be taken to speak more fully on this subject. No one who knew the stern integrity of Dr. Wharton's character, and his extremely delicate sensibilities, will question, however strong its language, the truth of his own declaration, that the mental anxiety which accompanied that change nearly cost him his life. The first approaches to conviction he firmly resisted, and yielded only to compulsion. The transition, so painful in its process, was most thorough in its result; and the subject of it fulfilled the precepts of our Saviour to St. Peter, "When thou art converted, strengthen thy brethren." His controversial work is among the very best on that subject. It was characteristic of Dr. Wharton, who was one of the most amiable and honorable of men; and it ought to be received as no common evidence of his sincerity, that, though he so thoroughly renounced the errors of the Church of Rome, he never denounced its members. His reverence for its great lights was unfeigned. Of Archbishop Carroll, his antagonist in controversy, who was his kinsman according to the flesh, he spoke, to the very last, with warm affection. Of the Society of Jesuits, though rejecting the errors of their creed, he was the bold and able champion, and he reprobated the dissolution of their order as a foul stain on the history of the Roman Church. A striking instance of his generosity should here be recorded. As an eldest son, he inherited the ancestral estate. On taking holy orders in the Roman Church, he conveyed it to his brother. Long after he had renounced the errors of that Church, it was discovered that the conveyance was not complete; but he immediately executed a sufficient instrument, and thus, for the second time, alienated a most valuable property, his only earthly possession.

After his return to America, he resided for one year at the family mansion. He was, after that, rector of Emanuel Church, Newcastle, Delaware; then he officiated in the Swedish church at Wilmington; and thence removed, in 1798, to Burlington. In 1801, he was unanimously elected President of Columbia College, in the city of New York; which office, after attending one commencement, he resigned. He was also urged to accept the Presidency of the College at Beaufort, South Carolina, with the rectorship of the parish, but declined the offer. He was elected a member of the American Philosophical Society, under the Presidency of Dr. Franklin. He was many years a trustee of Princeton College; and, at the establishment of the General Theological Seminary of the Protestant Episcopal Church, he was nominated to one of the first professorships. In his pastoral relation, Dr. Wharton was loved, respected, and confided in, as the father of all the people of his charge. The whole community in which he lived esteemed him as their friend—indeed, he must have been a singularly bad man who was Dr. Wharton's enemy.

Notwithstanding his advanced years, and a very feeble constitution, Dr. Wharton retained his powers of intellect until the last. His last ministrations in his parish were on Whitsunday, May 26, 1833, when he preached and administered the holy communion. His last public act was his attendance at the Convention of the Diocese of New Jersey, at Camden, on the 29th of May, when, by the animation of his countenance and manner, the earnestness with which he engaged in the several discussions, and the manly and vigorous support which he gave to the measures proposed by the bishop, he seemed like a man of less than half his years. He had no violent disease, but rather sank from the inability of his constitution to rally its enfeebled energies. In his whole sickness he was perfectly resigned and tranquil. He put not his trust in any thing that he had done. His sole glory was in the cross of Jesus Christ. His testimony to the power and excellence of the Gospel was full, explicit, and affecting. It was the triumph of a true and living faith. It left nothing to be desired but grace to imitate it, and to follow him as he was the follower of Christ. Sinking gradually, day by day, he at last fell tranquilly asleep, and rests with God. The funeral service at his interment was performed by the bishop of the Diocese, and was attended by the patriarchal Bishop White, who had been nearly fifty years his friend; by a number of the clergy of New Jersey and Pennsylvania; by his weeping congregation; and by the whole community, uniting to honor him dead, whom living they had loved. By his will, of which the bishop of the Diocese was executor, he gave his library to the parish of St. Mary's, and at the decease of his widow, a thousand dollars to the General Missionary Society, and the residue of his estate (having left no children) as a fund to increase the stipend of the rector of St. Mary's.

In Dr. Wharton there was a rare combination of great and varied excellences. In purity of mind and heart he was almost like an infant. His character was transparent in its beautiful simplicity. He was a personification of that loveliest attribute of love, "Charity *thinketh no evil.*" Though among the very first of American divines, revered and honored by all who ever knew him, he was the humblest and most diffident of men. He seemed not only unconscious of his distinction, but incapable of such consciousness. There was in him, as nearly as in humanity there can be, an absorption of the principle of self. He had literally learned in whatsoever state he was to be therewith content. To all mankind his heart overflowed with kindness and charity. He was emphatically a man of peace. His charities were constant, generous, and unostentatious. He was the most tender and affectionate of husbands. Constitutionally reserved, and rendered more so by education and early habits, he associated intimately with but few; but to them he was the most agreeable of companions and the most engaging of friends. He was a lover of little children, and of course beloved by them. In sickness and in sorrow he was prompt and assiduous, as the minister of consolation. The poor rise up and call him blessed. The tears of a whole congregation were mingled in his grave.

While his rich and varied learning made him the most delightful and instructive of companions, his wonderful simplicity was an effectual preservative from dogmatism and pedantry. With true Christian devotion, he had consecrated it all to God. He might have shone in science, distinguished himself as a classical scholar, or given delight as a poet; but chose to be known only as a divine. He brought his great learning, his sound wisdom, his singular moderation, to excellent use in the first counsels of the infant Episcopal Church of his native land. To him, it may be stated on the authority of Bishop White, the revision of the liturgy is much indebted. In the General and Diocesan Conventions he was always present, and always useful. His last duty was performed at the Convention of the Diocese; thus dying, as it were, in the service of that Church to which he had devoted his long life.

As a preacher of the Gospel, Dr. Wharton was always instructive, always persuasive. His sermons were in a chastened style of oratory, evidently written from the heart, and with a diction like crystal for purity and perspicuity. He always preached Christ crucified. The cross was the great central light of his system, both in faith and morals. The sinfulness and helplessness of man, salvation by grace through faith, the necessity of a new creation unto holiness, and the agency of the divine Spirit in producing it, were his prevailing themes. Thus setting up the cross of Christ, it was his purpose and his habit to set it up ever in the Church. He was a Churchman in heart and soul. He was indeed kindly affectioned to all of every name, and would gladly have gathered, by any compromise but that of principle, the pious of other denominations into the fold of the Church. But principle he never would surrender. Later experience rendered him more cautious than he once had been. He became more and more the admirer and the advocate of the primitive principles and intrepid policy which have been identified with the immortal name of Hobart. He again and again expressed his conviction that the entire Church was to be inviolately preserved; and that the strictest adherence to all its provisions and regulations was the surest path, not only of truth and duty, but of charity and peace.

The religion which Dr. Wharton proclaimed with his voice, and defended with his pen, was the actuating principle of his life, as it was his stay and solace in death. It gave him the victory over himself, and that achieved, all other conquests were easy. The Cross in which he gloried, had crucified the world to him, and him unto the world. His piety was deep, fervent, and unostentatious. The aliment on which it fed was the pure word of God: it was enkindled in him by the Holy Spirit: it was sustained and cherished by daily intercourse with heaven. He was punctual every day in self-examination, and secret meditation and prayer. These he regarded as the means, and not the end, of religion. This he ever strove to manifest in love to God and love to man; and, through Christ strengthening him, it was the experience of his life, as it was the testimony of his death, that "the kingdom of God is not meat and drink, but righteousness, and grace, and joy, in the Holy Ghost."

From Bishop Brownell's Charge.

CLAIMS OF THE WEST.

Brethren, there is a sublimity in this onward march of population and power, which cannot fail to arrest our minds, and dispose us to reflection. What are the future prospects, and what is to be the destiny of this gigantic nation? What will be the religious, the moral, the intellectual state of this mighty population, thus suddenly congregated together in a new world? A regard for the temporal welfare of these increasing millions would induce us to wish to see them in the possession of all the advantages of enlightened knowledge and Christian morals. A sympathy in their eternal weal should dispose us to wish to see them blessed with the consolations and the restraints of religion, and with the salutary ministrations of the Gospel. Indeed this is a matter in which the welfare of our common country, and of posterity, as well as the happiness of immortal souls, is concerned. From the manner in which the new regions of the West are settled, it is unreasonable to expect that competent provision should yet be made for the support of religious and literary institutions. The emigrants do not go out, like the pilgrim fathers of New England, accompanied by their pastors and schoolmasters. Most of them are hardy adventurers, who carry with them only their families, and a bold spirit of enterprise and industry; and the first avails of their labor must be applied in payment for the lands on which they settle. The sparseness of population, and the want of sufficient means, must for a long time retard the establishment of seminaries of learning; and the same causes must produce a destitution of the institutions of religion. Now, in such a country, although the first settlers carry with them the intelligence and virtue of the older States, there must soon be in the rising generation a mighty mass of uneducated mind; of mind deriving its image and impress from almost every nation of the world; mind liable to be swayed by prejudice, controlled by fanaticism, or led astray by the phrensy of political ambition: but, at the same time, capable of being enlightened by knowledge, and improved and blessed by all the means of sanctification and salvation. It is a question of transcendant interest, whether this mass of mind shall be directed to evil or to good? Whether it shall be so nurtured and matured as to add virtue, and strength, and stability to our free institutions; or whether a mighty power of ignorance, and infidelity, and violence shall grow up in these wide regions, which, at no distant day, may bring confusion into our national councils, and break up the strong foundations of our national constitution? The problem is of simple solution. Its result depends mainly on the question, whether this country shall be blessed with an enlightened and pious ministry? With such a ministry its prospects are bright and auspicious; without it they are gloomy and fearful. This is the efficacious instrument ordained by heaven for restraining the destructive passions of men, and for promoting all those liberal and humane institutions which render society estimable, and life desirable. Such is the unvarying testimony of the world's history. If we search through Christendom for that portion of country in which the rights of man are best understood and enjoyed, where salutary laws prevail, where knowledge is generally diffused through the community, where industry and enterprise repose securely on the fruits of their labor, where science and the liberal arts are cultivated and honored, and where religion sheds its hallowed influence over all the enjoyments of life, and looks forward to a happy immortality, we shall find that portion of country well supplied with an enlightened, pious, and faithful ministry; and nowhere else—nowhere else can these blessings be found and enjoyed. Brethren, what an ample field does our Western world present for the salutary influences of such a ministry! How few are the laborers who have entered on the wide domain! How important that many should be found and sent! "Pray ye, therefore, the Lord of the harvest, that he would send forth laborers into his harvest."

From the Southern Churchman.

THE CLAIMS OF THE WEST SHOULD NOT BE PUSHED TO THE DETRIMENT OF THE EAST.

We have seen parishes [in the East] which, though small and feeble, were yet prosperous, forsaken; and extensive regions left desolate. The population of these regions, it is true, was sparse, the members of the Church few; but they were fixed in their attachment—some of them wealthy; and if the prospect for a numerical increase was not great, it was not without promise. It might reasonably be expected that these few members, properly instructed in their duty, would contribute to those institutions which are to supply missionaries for the West. Ministers should remember that the incomes of missionary societies are, to a very important extent, made up of small sums derived from feeble parishes. Let them become extinct, and the source of revenue is dried up, and the West is deprived of a permanent and increasing benefit. We see no reason why the East should be made desolate that the West may be supplied. A man who is settled in a parish before he abandons it should be assured that by the change some general and permanent benefit will accrue to the Church, greater than can be secured by his remaining in his present position. He should remember that he is bound, by his profession and his office, to make some sacrifices for the cause in which he is embarked; and that a spirit of covetousness, of restlessness, and change is abroad, and it is his duty to discountenance it, and in no way can he do it more effectually than by his example. We are influenced by no want of charity in suggesting that in some instances there is reason to fear that it is this same restless spirit that has induced ministers to sacrifice all that they have accomplished in years of labor, and imigrate to the far West, where they must labor for years before they can attain the position they occupied in the East; and when this position shall have been gained, they will find that they will have precisely the same difficulties to encounter which were deplored in another field of labor. We think that some of our brethren, who are meditating changes, would be satisfied to remain where they are, if they would reflect thus:—

"Here I have labored for some years—a church has been regularly organized—members have become attached to me—I have their confidence—I have studied their characters, and by properly discharging my duty toward them, they and their children will exert an important influence in the Church of Christ. Here, too, are societies which aid in circulating the Bible, the Prayer-book, and religious tracts—help the Theological Seminary—increase the resources of the Missionary Society—and assist pious young men in preparing for the Christian ministry. This is the work which my laborers have, under God, accomplished. If they are left without ministerial supervision, it may all be lost. If motives are wanting to induce me to stay, what motives will be presented to induce another to come? There will be no peculiar tie to bind him to this spot; and why should he be expected to submit to sacrifices which I am unwilling to make? May I not do more good to the Church and to the West too, by remaining in this retired spot, setting in my own person an example of that self denial and devotion which has been approved and admired in those, who, in foreign and noxious climes have gone to preach the Gospel? May I not preserve to the Church what has been gained, to be turned to advantage in happier circumstances, and also secure for it some increase of those funds which are applied to missionary purposes? It is true I have a young and growing family, but may I not trust them to the Lord, and by my faith provide for them a richer legacy than if the golden dreams of aggrandizement which have deluded the most visionary pilgrim were all realized for me."

From a Sermon by the Rev. Nicholas Cobbs.

CAUSE AND CORRECTIVE OF SUPERSTITION.

FRENCH INFIDELITY.

And this unfortunate state of things was greatly aggravated by the introduction of the French principles of philosophy and infidelity. There was a strong political current which gave the people a bearing toward every thing that was French. Our educated and reading men became greatly impregnated with what were called liberal principles, or, in other words, with skepticism; and there was but little ability in the ministry to counteract that tendency to infidelity in the public mind. So far from commanding respect, the ministers were often the objects of ridicule and contempt; their tones and their phrases, their raptures and their transports, were the subjects of jest, of merriment, and of mimicry. Even the sober and more moral part of the community could not sanction such a religion as was then too often exhibited, not so much in the fruits of a pious and Christian life, as in impulses, and emotions, and feelings, and ecstasies. They could not but see that those who made such pretensions to spiritual illuminations and to extraordinary religious attainments, were, after all, very little improved in their moral principles and conduct; that they were frequently no more just, and upright, and honest, and charitable, and truth-telling, than other people. In consequence of all these things, there exists in this country an unnatural association between religion and something that is weak, childish, superstitious, and ridiculous. It is this unjust, unnatural, monstrous connection—this false shame, which hinders many men from becoming Christians. It is this wretched feeling which causes so many men in our country to stifle their religious impressions—to go contrary to their own consciences and judgments—to act oftentimes disingenuously and hypocritically—and finally, to grieve away the Spirit of God, and to bring down everlasting ruin upon their souls. We do believe there are thousands of men who are prevented from being Christians by this miserable and cowardly feeling of false shame. We look upon this as one of the great besetting sins and difficulties of men in this country. Against this unnatural association between religion and superstitious weakness—against this feeling of false shame, we would warn you, my friends, with all the earnestness and energy of our souls. We would say to every southern man, as he values his soul's salvation, to beware of that thing. We would appeal to his proper spirit of manliness and independence, and bid him, in the fear of that God, to throw off those chains of false shame which have enslaved and ruined so many thousands. Yes; we would say to every one who calls himself a son of Virginia, who claims the birthright of the "Old Dominion," that it is a shame and a scandal for him to be afraid to carry out the convictions of his own judgment and conscience; for him to be deterred by dread of the world from declaring himself on the side of the Gospel, when he sees, and knows, and feels it to be his duty. My friends, it is ridiculous in any man now to think of treating the religion of the Gospel with contempt, when she has on her side such an imposing array of numerical force—of moral power—and of intellectual artillery. It is too late now to associate the Gospel with weakness and superstition, when such a splendid and mighty host of the great and the noble, the learned and the wise, have enlisted themselves under her banners, and have gallantly gone forth to vindicate her cause—to fight her battles—to multiply her victories—and to extend and to widen the borders of her empire. No, no; there is nothing weak, superstitious, nor pusillanimous about the Gospel. Every thing is sober, rational, dignified, elevated, and glorious. Would you wish to find weakness and littleness of soul, go not to the Gospel, but to the records of infidelity—go and consider what was said to be the dying prayer of one who was distinguished for his bitter hostility against the Gospel:—"Oh God—if there be a God—have mercy upon my soul—if I have a soul." Go and view the darkness, the wretchedness, the desolation of that man's prospects: consider the low, grovelling views—the mean, contracted, pusillanimous spirit to which that man had brought himself, with all his wit and all his learning. Go then and contrast with this the spirit and conduct of St. Paul in the view of death. Mark his composure, his elevation, his dignity; hear him exclaim, as he fixes his eyes upon heaven—"I am now ready to be offered—and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day." Go and consider these two men, and tell us which of them was pusillanimous, which was philosophical. Is not the contrast between them as great as that which exists between the light of day and the darkness of midnight; between a man with his intellectual, and noble, and elevated bearing, and a worm of the dust writhing and contracting himself in his own littleness and meanness of spirit? Go, and whilst considering these things, say with the holy enthusiasm of one of old—"God forbid that I should glory save in the cross of our Lord Jesus Christ." Amen. *Southern Churchman.*

From the Gospel Messenger.

FELLOWSHIPS.

Among the plans of benevolence struck out by the pious feeling, the astonishing enterprise, the fertile invention of the present day, we have not unfrequently wondered that the subject of endowments for fellowships should not have attracted more attention than seems to have been given to it in our country.

As we write for many not familiar with this subject, we will, in the first place, state what is understood by fellowships, as we wish to encourage them. To make the matter as intelligent as in our power, we adopt this simple mode:—

Many young men of talents and sterling worth, of ardent piety, but perhaps of still more ardent thirst for knowledge, have found their way to college. It has been by great personal effort, and the aid of kind friends, that they have done so. By similar exertions, great self-denial, and continual bounty, they have reached the very point they had proposed, and find, after years of carefulness and great economy of hours, the honors of their alma mater are secured. Not a few—it must be a well-known fact—consider the attainment of this point as the summit from which they are to look down on the expanse of the world below them, and take any path they choose, to honor and to fortune. Some others—their numbers will increase—with more of the real love of truth, more anxiety to go beyond the vestibule of the temple of science, have sufficient discernment to perceive that the point just mentioned is not that of such certain promise, but rather one at which they should apply the admonition, to "forget the things that are behind." They see that they have but just learned the use of the implements of learning, and noted the greater outlines of the map of the ground over which they hope yet to travel. This share of the domestic chart is gone. The promised fund of kindness is no longer to be applied to them. Instead of being inflated with their own confidence, they have found, as all sound scholars learn, that as men grow wiser, and better informed, they value less and less their previous acquirements, and feel as if their fund of erudition still were small. They have only *tasted* of the spring, and desire to drink still deeper.

Let such young men as these be provided for by fellowships. Let the wealthy provide means for sustaining them, for one or many years, as circumstances offer. The student remains for a term, it may be for years, in his college or seminary, devoted to his studies in all their rich and varied bearings. As he enriches his own mind, he prepares for the advancement of the profession he prefers. He honors the institution where he keeps his rooms, and, by the blessing of God, enriches the Church that fosters his love of knowledge, truth, and virtue.

Is this a visionary dream? Should not these days of fortune making be days of munificence? Suppose a wealthy individual, wishing to erect a monument better even than brass or marble, to the honor of his name, and to the love he bore to religion and science, should endow, in his favorite college or theological seminary, a single fellowship, prescribing the terms of election to it, after his own nomination ended, what a fund of usefulness would be secured in that direction for ever! He might limit the enjoyment of the incumbent for one, five, or ten years, or more. According to that most admirable system pursued in England, one condition should be, the celibacy of the incumbent during the possession of the stipend. This would be a small one. There would be little required for books or apparatus, and the seasons of vacation could be usefully and economically spent, especially should the fellow be a clergyman; he might acquire a knowledge of the country, learn the habits of various society, give pleasure and profit to the Church, and at the same time preserve the vigor of his constitution.

The benefits of a plan like this are too numerous, and too obvious to require commendation. Will the Gospel Messenger give offence in offering these hints to some of those who may look into its pages, and to whom God is daily teaching a lesson of enlarged benevolence, as he fills their coffers, extends their fields, and adorns their dwellings?

We wish our brother of the Churchman would take hold of this subject, and it would then find the eyes of many rich and noble ones who never see our sheet.

From the Presbyterian.

THE MIRAGE OF THE MOUNTAIN.

Returning homeward from a jaunt of twenty-five miles or so, in company with a couple of friends, the scenery around attracted our eye, and drew forth some remarks. Not long before, some notice had appeared in the prints, of a ship seen aloft sailing through a sea of mist. How would this appear, thought I, if objects on a level with our feet should appear at the height of the adjacent mountain top? One of the company, on hearing mention made of so singular an appearance, stated that he had once, and that recently, observed this remarkable effect of atmospheric refraction, and for awhile the illusion to his eye was perfect. He was travelling in the vicinity of the Alleghany range, on the east side, and saw distinctly objects on the west of it. The farms and general landscape were clearly visible, and he looked with amazement at the appearance, till he remembered the facts he had read illustrative of it. The whole valley landscape was visible from the opposite valley, being elevated beyond the mountain top by a peculiar state of the atmosphere; and by oblique rays, bent across it, to the eye of the spectator, it stood before him in all its length, and breadth, and general outline: yet, owing to the distance, he could see only as much of the filling up of the outline as the laws of sight would allow, leaving the minutiæ beyond the sphere of vision. E. Kishacoquillas.

ORIGIN OF TRUE LOVE AND TRUE LOVER.

It may be news to the sentimental reader to be informed that the English expressions, "true love" and "true lover," are not derived from the sentiment or passion love, or from the fidelity of the lover—nor from the Scandinavian synonym to amor, but from the synonym to lex. Our word love is derived from *lov*, law, and true from *troe*, to contract, plight; so that "troloved" or "trolov," meant, originally, contracted or pledged in law; and in old times a man might be a "true lover" to his bond for ten pounds, as well as to his sweetheart.—*Boston Transcript.*

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